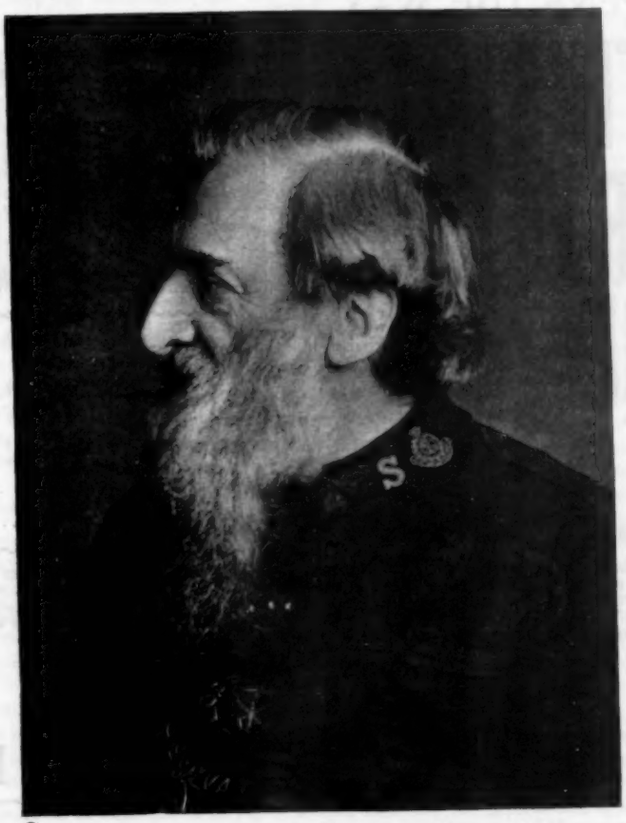
Rev Chas E Hall
Jan99

Zion's Herald

Wednesday, March 30, 1898



General William Booth

The Bible in Mexico

THE American Bible Society has received from its representative in Mexico a report which speaks of a slow and quiet movement toward the simpler and deeper religion of the New Testament, though the cases may be few where conviction is crowned with the courage to confess. The Mexicans are said to be not an irreligious people — sheer atheism is not known; but they have been crushed by ecclesiasticism (in 1856 the church held over two thirds of the property of the capital), and while the people have abandoned a hundred commands of the old-time religion, they hold to the name and observe the social requirements of the church sufficiently well to keep them safe within its circle. But still, pictures and images of a hundred saints, the pomp and show of a hundred "feast days" in a year, are more important to them than the study of the Bible; that comes last if at all.

Of all the books forbidden by Rome in its "Expurgatory Index" there has not been known a case in twenty years of any other being burned save the Bible. The more the burning of it, the more the demand for it. Lift off that heavy hand of inquisitorial ecclesiasticism, and it is believed that the progressive element of Mexico, which is in the majority now, would accept the Bible in a day. Many of the poor people now, after hearing a chapter of the Bible read, will make any sacrifice to obtain a copy. If they have no money they offer a rosary, a crucifix, pictures of saints, the sandals off their feet, eggs, firewood, anything in their poor possession, in exchange for a copy of "the book of God" as they call it.

The circulation in Mexico, in 1897, was 23,338 Bibles, Testaments and portions of the Bible, twenty-two colporteurs being employed in place of thirty-seven the previous year, when the circulation was 2,000 copies more. The Mexican contributions from churches and individuals for Bible work have been more than in any previous year, and from many Americans traveling over the country the emphatic expression is heard that "the Bible is the book for Mexico."

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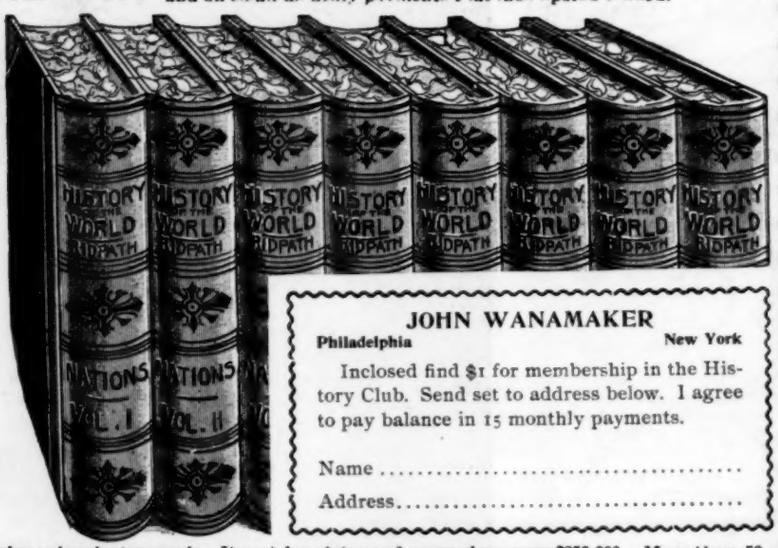

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Philadelphia JOHN WANAMAKER New York

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Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Naval Bill

It makes generous provision for increase both of ships and personnel. The enlisted force is to be raised to 12,750 men and 1,000 apprentices. The Marine corps is to contain 2 499 privates. In the matter of ships the bill provides for three sea-going battleships of 11,000 tons' displacement, to cost, exclusive of armament, $3,000,000 each, one of them to be named the "Maine;" six torpedo boats and six torpedo-boat destroyers; and one gunboat to take the place of the "Michigan" on the Lakes. The construction of four timber dry docks is also provided for, each to be not less than 700 feet long, and of sufficient capacity to meet the probable future requirements of the largest vessels. These are to be located at Portsmouth, Boston, League Island (Pa.), and Mare Island (Cal.). A fifth dock, to be built at Algiers, La., is to be of steel, capable of lifting a vessel of 15,000 tons' displacement. The bill carries an appropriation of $35,693,059, which is to be available at once, as soon as passed, if the President desires it.

Plan for Electrical Long-Distance Transmission

The State of Washington possesses in the Snoqualmie Falls a cataract larger and more impressive than Niagara. Its distance east from Seattle is about twenty-five miles, and northeast from Tacoma about thirty-five miles. A company has been organized to install at the Falls an initial plant capable of delivering 5,000 electrical horse power at each of the cities named. The plan is to sink a shaft, eight by twenty-five feet, at the edge of the river about 350 feet above the brink of the cataract, to a depth of about 250 feet, with a short tail-race for the discharge of the water into the lower level of the river. The entire power plant is to be located at the foot of this shaft, connection with the surface being maintained by elevators. The voltage of the current when sent from the surface will be about 16,000. The power will be sold in the cities named for various industrial purposes.

A Scheme of Government for Alaska

The Senate bill now pending provides that the Territory shall constitute a civil and judicial district, with headquarters at Sitka. It is to have no representative in Congress and no Legislature. The civil power will be administered by a Governor, who will be charged with the execution of the laws enacted for the Territory and will be responsible only to the President. The court will have both civil and criminal jurisdiction. It will consist of three divisions, the three judges being so located as to cover important sections — Sitka, St. Michael, Circle City. Clerks, attorneys and marshals are provided for. All officials will be appointed by the President, by and with the consent of the Senate, and will hold office for four years. The scheme is simple and effective for the present condition of Alaska. It will, of course, be expanded as the Territory grows.

Gold from Sea Water

It was demonstrated thirty years ago that sea water contains gold and silver in solution, but in quantities too minute to make their extraction commercially valuable. Later experiments on the Pacific coast showed that a ton of sea water contains about four cents' worth of gold. A Maine company having an office in this city, has established a plant at North Lubec to recover from the sea by electrolysis its precious ores. Its first product, sent to the United States Assay Office in New York a fortnight ago, consisted of thirteen cones of bullion weighing ninety-two ounces. This consignment resulted in gold worth $599.61 and fifty-eight ounces of silver worth about $32. The gold had a fineness of .317½ and the silver of .634, the rest being some base metal. The interesting question is now raised: What proportion do the expenses bear to the product? The success of the Maine venture and of all similar ventures depends upon the answer.

Professor Crookes' Theory Not Disproved

It is nineteen years since he advanced it — that the phenomena of the Roentgen rays are explicable only on the assumption of "a fourth state of matter," neither solid, liquid, nor gaseous. "In studying this fourth state of matter," he said, "we seem at length to have within our grasp and obedient to our control the little indivisible particles of matter which, with good warrant, are supposed to constitute the physical basis of the universe." Since then various and novel theories have been offered by scientists to explain the radiant matter in the Crookes tube, but they have been dropped one by one, and the original theory of the discoverer appears to be established. And this, too, although remarkable advances are being made in radiography. A short time ago, in Philadelphia, Prof. Goodspeed of the Franklin Institute, according to the *Philadelphia Record*, "placed himself in the path of the Roentgen rays emanating from a Crookes tube concealed in a box and packed in cotton, and held in front of him a pine board which had been covered with a chemical paint that becomes luminous under the action of the rays. The audience could then see through the solid board and through the evening dress of the speaker, beholding his ribs quite distinctly. Those who were seated directly in front and very near were enabled to see Prof. Goodspeed's heart beating with a regular rhythm!"

The "Kearsage" and the "Kentucky"

The keels of these armored steel battleships were laid on June 30, 1896, at Newport News, Va. The completed hulls, 368 feet long and 72 feet extreme breadth, were launched on Thursday last with appropriate ceremonies. It will take four or five months to finish, equip and commission them. These powerful ships, each of which will require a complement of over 500 officers and men, represent a distinct advance over preceding constructions, such, for instance, as those of the "Indiana" type. They are twenty feet longer, have over 1,000 tons more displacement, have higher-powered engines, and yet their mean draught is six inches less than that of the type named. The battery, too, is differently and more effectively arranged. In the "Indiana" the 8-inch guns are located at the four corners of the central armored citadel. It was discovered, however, that if these guns were fired direct ahead or astern, their blast rendered the sighting hoods of the 13-inch guns untenable. This "interference" is guarded against on board the new ships by double-deck turrets, the 8-inch guns being superimposed over the heavier ones. These ships will be heavily armored and carry a secondary battery of fourteen 5-inch rapid-fire guns, each of which can be discharged six times a minute. It would require many paragraphs like this to enumerate all the features of these navigable fortresses. That two of them could be built by a single company in eighteen months is a striking illustration of the capability of American shipbuilders.

Relief Supplies for Cuba

Six hundred tons of bacon, corn meal and miscellaneous articles were dispatched last week by the Ward Line steamers, which, like the railroads, make no charge for transportation. Following the suggestions of the Central Committee that a ship be chartered for the contributions of New York and New Jersey alone, to carry 2,000 tons of food, medicine and clothing (the cost of chartering the ship to be defrayed by the "mite" contributions of the Sunday, public and parochial schools), responses so gener-

ous have been received that the proposed ship will probably not be adequate to carry more than half the aggregate collection. And this is only a sample. The sympathies of all classes the country over have been touched by the stories of Cuban suffering and destitution. The gifts are not from the rich alone, and do not always consist of money or food. A San Diego (Cal.) bootblack saved up receipts of "seventy-five shines" and sent the $3.75. Wedding rings, watches, jewelry, silver spoons and forks, and similar domestic or personal property, are almost daily forwarded with the request that they be turned into money. One young woman contributed her mite in the shape of a bundle of beautiful hair cut from her own head. So overflowing is the charity that, besides regular weekly shipments, the committee are discussing the plan of chartering a first class vessel every month, and sending her on a tour of relief to all the coast towns on the island.

Disfranchising Louisiana Negroes

The Constitutional Convention has drawn up a charter for that State which, in respect of its suffrage qualifications, is distinctly and outrageously discriminative against the Negroes, and is also pronounced by able lawyers to be in contravention of the XVth amendment of the Federal Constitution. The Articles referred to give the right to register and vote to all who were voters in 1867 (before the Negroes were granted the right), or prior thereto (all the old ante-bellum "white trash"), and their sons and grandsons, no educational or property qualifications being required in their case. In other words, it enfranchises a large body of illiterate whites, among them, it is true, the Acadian people in Southwestern Louisiana, mostly French farmers who settled in the country a century and a quarter ago. The unfairness of this proposition is apparent at once. Foreigners, too, who shall have lived in the State five years, and who have been naturalized before the end of the current year, may also register and vote — another discrimination in favor of the whites. As to the rest, those who cannot read and write, evidence of the latter being given in their application to register (in their own handwriting), or who do not own taxable property to the value of $300, are, after examinations which close on December 1 next, debarred from suffrage. The registrars are made the final judges in this matter; there is no appeal to the courts. It is estimated that this constitution, if adopted, will disfranchise 94,489 Negroes and 28 370 whites. It will give the franchise to 138,603 whites and only 33,803 Negroes.

Russia Forces China

The pressure was too strong. The Chinese Emperor had no choice at last but to yield or fight. He yielded. Port Arthur and Talien-wan are both "leased" to Russia for twenty-five years. Both ports are to be railroad termini. The second-named port is to be "open;" the first is to be fortified as a naval base. Practically Manchuria with its six hundred miles of coast line and magnificent internal resources ceases to be Chinese territory. Russia has carved her slice, and is content. But in doing so she has defied both Great Britain and Japan. Her withdrawal from Korea is probably a sop thrown to the latter Power. It will scarcely avail, however. Japan conquered Port Arthur, and yielded it, only on conditions which Russia has violated. Japan is ready to fight, and may declare war at any moment. Great Britain has taken her stand for equal rights to all in China, and no partition. She, too, must fight, or back down. The status in the far East is critical in the extreme.

The Spanish Torpedo Flotilla

The departure of the Spanish torpedo flotilla from the Canaries last week awakened the suspicion that Spain, believing that war would be inevitable as soon as the findings of the "Maine" board were known, and conscious of her disparity in naval strength and the feebleness of her resources for carrying on a prolonged conflict, had decided to strike first, and at some unexpected point, and thus do all the damage possible before yielding to a superior power. Only on some such supposition were the extraordinary preparations that have been made to immediately guard every exposed spot along our entire seaboard thought to be explicable. It has required intense activity and lavish expenditure to place our extended and vulnerable coast line "on guard," but it is practically done. Our fortifications are manned. Steps have been taken to move our entire military force to the eastern and southern coasts as soon as their transportation shall become necessary. Orders have been issued to put our ships in gray or black warpaint. The powerful squadron at Key West has been effectively rearranged and strengthened. A flying squadron of swift ships has been established at Hampton Roads. The old war-time monitors have been assigned to various ports where additional protection might be needed. An auxiliary fleet of a dozen stanch tugs and yachts has been purchased and is being rapidly converted into torpedo boats. Spain may not propose to strike a treacherous blow; but if she does, she will find herself met at every point by alertness and preparation. This country will not be caught napping.

The Findings of the "Maine" Court of Inquiry

They are very conservative, but very specific as to the cause of the two explosions. The ship was destroyed by a mine located under the port side. The firing of this mine caused the immediate explosion of two or more of the "Maine's" magazines, completing the work of destruction with its frightful loss of life. No evidence was elicited which fixed the responsibility for this dastardly crime. The clearest testimony was given as to the perfect order and discipline prevailing on board the ship. The temperature of the magazines an hour and a half before the calamity was normal. Capt. Sigsbee and his officers are fully exonerated from all blame. The Report was sent to Congress on Monday by the President, with an explanatory message containing no recommendations; Congress was informed that the findings of the Court had been transmitted to the Spanish authorities at Madrid. The Report was referred to the appropriate committee in both houses. The adjournment of Congress out of respect to the sudden death of Congressman Simpkins prevented the expected debate.

The Attitude of Congress

That the President's message transmitting the Report of the Court of Inquiry concerning the destruction of the "Maine" is unsatisfactory to a large element in the House of Representatives and to not a few members of the Senate, is ominously apparent. We go to press on Tuesday noon too early to report the action in either branch of Congress, but it is feared that the President will not be able to hold the more inflammable portion in restraint until he can bring the Spanish government to the acceptance of the terms of peace which he has proposed. It is announced that he has decided not to send his proposed message to Congress asking for further appropriations for the needy Cubans, as the House will not, in its present temper, vote for further relief unless armed intervention and the independence of Cuba is assured. Portentous indeed will be the revelations of the next few hours or days.

A Currency Reform Bill

The Banking sub-committee of the House, after long delay, has formulated one. It is eclectic in character, incorporating selected features of the various plans referred to it — those of Secretary Gage, the Monetary Commission, and others. It also contains propositions somewhat novel and original. First, it adopts the Secretary's plan of separating the banking functions of the Treasury from its other functions by creating "a division of issue and redemption," the Secretary to be authorized to set aside the general cash balances in excess of $50,000,000 (this excess on March 17 was over $176,000,000). When United States notes are received by this division on payment of gold, they are to be canceled and retired as fast as certain substitute currency is issued. After being redeemed in gold, no note is to be again paid out except under certain exceptional conditions. A second feature — that of Chairman Walker — makes it incumbent upon the national banks to find the gold to redeem United States notes, in return for certain privileges conferred upon them. This turns gold exporters from the Treasury to the banks. The latter must deposit in the Treasury legal tender notes. In return, dollar for dollar, a new kind of note — "national reserve notes" — will be issued to them; these latter notes will be secured by gold kept in the banks for the purpose; these reserve notes are not bank notes. Bank notes will be issued by the banks themselves, to an amount equal to their legal tender deposit in the Treasury, such notes to be issued against their commercial assets. A bank-note guarantee fund, equal to 5 per cent. of the entire bank-note circulation, is provided for as a security against the issue based upon commercial assets. Another section of the bill provides that legal tender notes, reserve notes and currency are not to be issued in denominations below $10. Silver certificates will be issued only in denominations of $1, $2, and $5; they will be redeemable only in standard silver dollars. Standard silver dollars are to be redeemable in gold. The bill is based "frankly and exclusively" on the gold standard. It simplifies the functions of the Treasury, and guards it from a sudden and continuous drain of gold. It remains to be seen how the banks will treat the new privileges and obligations which the measure proposes.

A HIGH PURPOSE

CHARACTER is an achievement, not an inheritance, or a gift, or a purchase, or a happening, but a personal achievement. This is a trite truth, perhaps, but one worthy of much repetition. Every man not only may, but must, have a character of his own. It is the slow development of years, the net result of multiplied experience, a combination of qualities which finally comes to stand as a summary of the man. But while all have a character, only a few have anything that approaches a perfect character. This is the stamp of the nobleman of God, the sublimest thing this side the stars, worth more to the world than the most splendid results of material civilization. And the peculiar joy of it is that the most sterling qualities of character are in no way denied to those whose circumstances are unpropitious. They are within the reach of all who are ready to pay the price. Holy aspiration, patient work, abiding faith, trust in God and in one's self — these are the elements out of which such characters take shape. The thought of such achievement may well make one indifferent to all minor things.

EX-PARTE TESTIMONY

IT must already be apparent to our readers that evidence in regard to the influence of the Epworth League upon the church is forthcoming upon both sides of the question. The most emphatic and conclusive statements in favor of the League are easily matched by equally strong and conclusive declarations against it. The facts can never be determined satisfactorily by *ex-parte* testimony. Enough has appeared in these columns to convince any unprejudiced reader that unanimity of conviction and feeling in this important matter does not prevail. This fact alone should cause those who are especially responsible for the Epworth League to give the subject the sympathetic, candid and prayerful examination which it demands. We are confident, after the perfectly natural feeling of surprise and protest which criticism awakens has found expression, that the promoters of the League movement will address themselves anew to the subject, determined to remove any grounds for objection. The agitation and discussion are becoming general throughout the church; and, as we have said from the first, if conducted in the right spirit will result in unspeakable good, not only to the church, but to the Epworth League. We commend to our readers, as especially gratifying, the spirit and purpose of the editor of the Epworth League Department. While he does his best to show — as he is expected to do — that the charge against the League is not proven, he says that friendly criticism is *not* to be "resented;" and the message of Rev. W. T. Perrin, the president of the First General District, breathes the same irenic spirit. So confident are we that those who are in charge of the League will face the whole matter in the right spirit, that we refrain from presenting some special points which we consider should receive radical treatment from the League.

Let it be remembered that never before in its history has the church experimented with novel methods as it has with the Epworth League movement. We fully believe that those who have fashioned and launched the League and promoted its life have been actuated by the highest motives. No man or set of men is to be censured because the results have not justified the most sincere and honest expectations.

If the Epworth League is of God and for the church, it will stand. Friendly criticism will only serve in the end to vindicate its claims, and unfriendly criticism is powerless to harm it. If the League because of its phenomenal growth has in any way become an embarrassment to the church; if it has diverted the thought of the ministers and the church from the one work of evangelistic desire and effort; if it has in any degree assumed to be pre-eminent when it was only intended that it should be a subordinate and a helper in the church, then let the work of needed reform be speedily begun.

The subject is up for serious consideration in other branches of our Methodism. Dr. S. A. Steel, the general secretary of the Epworth League in the Methodist Episcopal Church, South, and official editor of the *Epworth Era*, while justifying the movement in the last issue of his paper, says: "So far from the League dominating in the Church South, its existence is still almost an experiment. The administration is against it, and we shall watch with interest to see whether the General Conference will help or hinder it by legislation." As the last decade in the history of the Methodist Episcopal Church, South, has been a season of unexampled prosperity and growth, and as the decline in our church has come while — as Dr. Tuckley says this week on the League page — the movement has attained its most striking proportions, what is the natural inference in the case?

The question is up in the Methodist Church of Canada, and in the last issue of the *Christian Guardian*, the official organ of that church, one minister writes: "After some years' experience as a pastor, I am ready to wish every church I go to had no Christian Endeavor or Epworth League. Without intending it, they seem to me to be a brake on the religious progress of a church." And the editor subjoins this significant note to the communication: "We hope that this pastor's experience is not general. He does his duty by telling the facts as he has found them. Let every pastor who has had experience which is of value to the whole church, write tersely and fearlessly his knowledge of the value of our Epworth League, as English pastors have of their Christian Endeavor Societies in the *British Weekly*."

The subject is also discussed in *The Wesleyan* of last week, the excellent official organ of the Methodist Church in Nova Scotia, and one writer observes: "The article from ZION'S HERALD concerning the Epworth League and Christian Endeavor Societies gives form to questions which have of late been floating in many minds; for no thoughtful person can have failed to notice the sad falling off in the revival energy of the churches during the last eight or ten years."

It is not our purpose now — and we hope it will not be necessary at any future time — to publish the voluminous correspondence that has come to us from all parts of the church, showing beyond question that there is a profound feeling of apprehension concerning the Epworth League and its influence upon the church. However, we make one exception — a communication received from a minister of the Congregational body, occupying one of the most prominent pulpits in the denomination, and who in every way ranks among the most influential men in that church. The note is the more significant because it is voluntary, and because, as all will concede, the Christian Endeavor Society filled a greater need and was of more value to Congregationalism than the Epworth League was to Methodism. The letter reads as follows: "Your discussion of the effect of young people's societies will do good. I think these societies are on the whole a benefit, and in many places a great one, but they certainly subtract in many cases the vitality of the church from other, and often more profitable, forms of work. Such warnings from a friend deserve to be heeded, and they apply not alone to the League, but to other and kindred organizations."

The attempt to explain the decline in the church on the ground that our statistics have undergone an unusual pruning, is at the best only conjecture; it cannot be asserted as a fact. A recent inquiry put to one of the best known authorities upon Methodist statistics, elicited the information that the decrease was real and not apparent, but could not be accounted for by the alleged pruning process.

Let us have the truth only, and then in the spirit of genuine disciples of Christ let us fully meet the issue.

General Booth in Boston

REV. WILLIAM BOOTH, general-in-chief of the world-wide Salvation Army, is making his third evangelistic tour through the United States, and will be in Boston, April 7-10, to receive the congratulations of the city, as well as the enthusiastic greetings of his comrades in arms. As a traveling evangelist, in his sweep of continents, he eclipses St. Paul and most other evangelists, Bishop William Taylor excepted.

General Booth, in most respects, must be regarded as a remarkable man — remarkable in his ability to hold steadily, in his unyielding grip, the heterogeneous elements of the diverse nationalities which compose his world-wide Army, who, to a man, seem ready to do, and if need be to die, for the cause if it be the General's will. There was one, however, in high rank, who declined to obey; but he was bone of bone, and flesh of flesh, of the General himself. But he had become so Americanized that he concluded to think for himself.

General Booth is a native of Nottingham, England. Though not converted directly under the ministry of that remarkable American evangelist, Rev. James Caughey, it was while Mr. Caughey was laboring in Nottingham that Mr. Booth was wondrously saved and inspired to do something noble for God.

But for Mr. Caughey's influence upon young Booth, it is not likely that the latter would ever have been head of the Salvation Army. It was fortunate, also, that Mr. Booth had an early Methodist training. He was connected, first, with the Methodist Reform Movement, and then with the New Connexion. But, inspired by the flaming spirit of the American evangelist, these churches seemed too slow and formal for the progressive spirit which glowed in his heart. The poor, and those who seemed forsaken of God and man, now claimed his sympathies, and at once he consecrated all his energies of mind and body to their salvation.

Mr. Booth was not inclined at the start to break from the churches. He at first sought a union with the Episcopal Church, and then with the Congregationalists. But these efforts failing, he finally swung clear of them all and took the name of "Salvation Army."

General Booth was blessed above most men in the choice of a helpmate — Miss Catherine Mugford. This extraordinary woman, in time, became the right arm of the service. She was a lady of culture, amiable disposition, deep, consistent piety, and had the courage of her convictions. She possessed a spirit as dauntless as an angel, and her sanctified magnetism won on every field of conflict. The name of Mrs. Catherine Booth deserves to be enrolled among the most saintly women of the ages.

The work of the Salvation Army, like that of the early Methodists, has been no mere dress parade exercise. They have fought valiantly in the trenches and in the open field. In the language of another: "If diatribes, traducers and philippics could have annihilated the Salvation Army, it would surely have perished long ago. Its first appearance was the signal for a storm of abuse and ridicule which for violence and persecution has probably seldom been equaled in the world."

The work done by the Salvation Army has been a work which most of the churches have been inclined to pass by; and it looks a little as if the Army were drifting in the same direction as the churches — giving more attention to secular matters than to the work of soul-saving. But, notwithstanding this, they are doing a needed and commendable work in furnishing homes for the fallen and friendless, for ex-criminals and waifs, hospitals for the sick, and colonies for the poor, etc. The Army is said to support 413 of these institutions, 84 of which are in the United States. They report 60,000 seekers of salvation annually at their altars in this country alone, and 225 000 throughout the world. How many of these become genuine Christians is not known. Who would not bid such a body of Christian workers a hearty Godspeed? For they do succeed in casting out devils if they do not follow us.

The Salvation Army seems so much a one-man power that it can scarcely fail to receive a marked set-back when the General is removed. Family prestige may sustain it for a time, but when the inspiring genius, the man of iron will, of determined purpose, of ceaseless vigilance, no longer has his hand upon the helm, the ship, left without Christian ordinances and without church organization, will begin to disintegrate, and, like Whitefield's wonderful work, will decline when the head is gone. But we pray that God may prosper the Salvation Army, and keep it, as formerly, humble. We hope they will not leave the slums, where they have done their noblest work, gathering gems of priceless value to adorn the diadem of the world's Redeemer.

We trust that what we further say in this connection will not be misunderstood, for it is uttered in no carping spirit of unfriendliness. General Booth, as we have said, is a man of rare ability. He has few equals as a leader and manager of men. His one purpose seems to be to save souls. But great men have, unobserved to themselves, little weaknesses, which are more manifest to others. No mere human being was ever known to be perfect in conduct. Something ails all of us. There are two matters connected with the Salvation Army which the public fail to understand: 1. The General is careful to keep some one of the Booth family at the head of every branch of the service, so far as he has members of his own family to fill these posts of honor. This, to an outsider, looks a little like Napoleonic generalship — placing members of his family on every vacant throne. We may not understand the inwardness of this matter, and so must not pass judgment. 2. But another fact seems less clear. When a prominent worker, for any cause, withdraws from the Army, he is looked upon and treated as a traitor, or as one who has committed the unpardonable sin. The treatment of Ballington Booth is a case in point. These may be regarded only as flies in the apothecary's ointment, but they often send forth an unsavory odor.

General Booth and his Army of devoted Christian workers are entitled to all honor for the work they have done and are doing. May they go forth "conquering and to conquer," until "the kingdoms of this world shall become the kingdom of our Lord and His Christ!"

Boston University in India

THE first note in the celebration of the quarter-centennial year of Boston University appears to have been sounded in far-away India. Twenty-one of the alumni rejoice together in ancient, far-away Lucknow! And these were less than one-half of those who have gone forth into our mission fields from this one institution, mother of teachers and leaders for the nations. President Warren kindly permits us to present to our readers the following very interesting communication:—

Muttra, N. W. P., India, Feb. 8, 1898.

DEAR DR. WARREN: I feel sure that you will be delighted to hear that at the session of our Central Conference, held at Lucknow from the 20th to the 25th of January, the Bostonian members of the Conference from all parts of Southern Asia held a most delightful alumni banquet, at which were given many very interesting stories and reminiscences of the school we love so well. Twenty-one missionaries from far distant places, who had either graduated or studied at Boston, sat down that evening to talk about the dear place and the dearer teachers for a couple of hours. They kindly appointed me toastmaster for the occasion, and asked me to write to you and convey to you their love and esteem. There were the Parkers, who come down from before the beginning, and the Dennings, and the Scotts, and the Mansells, and the Wests, and the Hoskinses, and Misses Sheldon, M. D., and Nicholls, and Messrs. Core and Thoburn, the Morgans, and Gills, and Frezes, and several others who either had attended or were warm friends of the institution. Four of the graduates, Messrs. Parker, Hoskins, Mansell, and Scott, are presiding elders; one, Miss Sheldon, is a doctor of medicine; several, as Messrs. Morgan, Core, and Denning, superintend schools as well as do general missionary work. All are happy and enthusiastic in the work they have been sent to do, and are grateful for the preparation that Boston University gave them for their work. Your missionaries are in all parts of the world, and in no field do they take a higher place than in Southern Asia.

We all pray for Heaven's blessing to rest upon Boston University, upon its president, whom we love and esteem, and upon all our old teachers to whom we are so much indebted. Fraternally yours,

J. E. SCOTT, Secretary
Boston University Alumni Association of Southern Asia.

PERSONALS

— Bishop and Mrs. Joyce left Rome, Italy, on their homeward journey, March 14.

— Rev. G. L. Pearson, pastor of our church in Honolulu, has been unanimously elected chaplain of the Hawaiian Senate.

— D. L. Moody has just conducted, in First Methodist Episcopal Church, Evanston, Ills., a week's series of meetings, intended primarily for students.

— Rev. Dr. and Mrs. J. T. Gracey were given a very pleasant surprise at their home in Rochester, N. Y., on March 10, the fortieth anniversary of their marriage.

— Mrs. J. H. Gill, of our mission at Pauri, Garhwal, India, and her son, Harry, have sailed for this country, accompanied by Miss Helen E. Robinson, who will enter the Woman's College, Baltimore.

— Rev. Robert S. Harris, one of the oldest superannuated members of the New Jersey Conference, died at his home in Camden, March 21, aged 82 years. He was best known as the originator of Children's Day.

— Rev. Dr. A. Sutherland, of Toronto, Canada, is to deliver a course of lectures at Vanderbilt University, Nashville, Tenn., during the last week in April. His general topic will be, "The Kingdom of God and Problems of Today."

— The New York *Sun* says of Senator Proctor: "This undemonstrative, keen-eyed, well-balanced Yankee statesman from Vermont was precisely the man needed to command the confidence and awaken the conscience of the American people."

— On Wednesday of this week Bishop Fowler opens the Lexington Conference at Terre Haute, Ind., Bishop McCabe the New Jersey at Camden, Bishop Hurst the New York at New York, Bishop Mallalieu the New York East at Brooklyn, and Bishop Goodsell the Newark at East Orange.

— At the recent town election in Westfield, Rev. L. H. Dorchester was elected a member of the school committee, receiving the largest vote of six candidates, two of whom were elected. His associate is also a Methodist, which speaks well for the influence of our church in that important town.

— That the Methodist Social Union of New York believes in the wisdom of securing the best talent in the church to address it, is indicated by its program for April 1, when ex-Governor Cumback, of Indiana, ex-Governor Pattison, of Pennsylvania, and Rev. Dr. S. P. Cadman and Mr. Bowles Colgate, of New York city, are to deliver addresses.

— Rev. Dr. and Mrs. S. L. Baldwin have returned to their home. There is occasion for profound gratitude that they have been permitted to visit their old fields of labor in China and renew their associations and services there. They return inspired anew with missionary devotion and zeal, and both will be in great demand at Conferences and conventions to magnify the work of the Lord in China.

— Announcement is made of the marriage, at Athens, Greece, of Prof. Arthur S. Hardy, of Dartmouth College, the novelist and United States Minister to Persia, and Miss Bowen, daughter of the late Henry C. Bowen and sister of Clarence W. Bowen, publisher of the *Independent*. Mrs. Hardy had been visiting her sister, the wife of Prof. Rufus B. Richardson, director of the American School of Archæology at Athens. The wedding was quiet and the newly married couple are now traveling on horseback to Teheran.

— Rev. E. H. Richards, D. D., has translated the New Testament into the Tonga language.

— The many friends of Rev. S. S. Cummings, of the Home for Little Wanderers in this city, will be gratified to learn that he is about to publish an autobiography of his long and eventful life.

— Rev. W. P. Odell, D. D., of Richmond Avenue Church, Buffalo, is invited to the pastorate of Calvary Church, New York, and accepts subject to the approval of the appointing powers.

— Bishop and Mrs. Walden and their daughter have sailed for Naples. The Bishop is expected to open Bulgaria Mission Conference at Rustchuk on May 4, and he will spend about fifteen months in the superintendency of our European Conferences.

— Rev. William Griffin, D. D., superannuate of the Troy Conference, died at West Troy, N. Y., March 26, aged 82 years. He received the degree of D. D. from Wesleyan University, to which he became a generous donor, and served for many years as a trustee. He was a strong and useful man and highly honored in the church.

— Hon. James F. Almy and wife, of Salem, have returned from their visit to California, and are again heartily engaged in their tireless labors for the church. Mr. Almy completes a quarter-century of splendid service as superintendent of the Lafayette St. Sunday-school this month. Few laymen in America are willing to devote time and strength to the church as does Mr. Almy.

— There seems to be a general feeling that Gladstone has returned to Hawarden to die. A dispatch from London states that he is suffering from a cancerous growth, involving the bone tissues back of the nasal passages. An operation is impossible, owing to his age and enfeebled condition. Multitudes all over the world take an affectionate and tender interest in the "grand old man."

— Miss Bertha Cushing, daughter of Rev. J. R. Cushing, pastor of the Maplewood Church, in conjunction with other able musical talent, gave a concert at Pythian Hall, Maplewood, for the benefit of the Ladies' Aid Society in that place. The hall was filled to repletion with a cultivated and appreciative audience. The fair singer charmed every one with the richness, compass, and power of her voice. Having spent two years abroad with the best masters, her musical training is of the finest. She returns to London shortly to give a series of song recitals in that metropolis.

— Rev. R. L. Bruce, formerly of the Vermont Conference, writes from Pasadena, Cal.: "I have been here for a little over a year on account of the ill health of Mrs. Bruce, who is steadily improving. I am just appointed pastor of a new church soon to be opened in this city. My youngest son, Robert E., is in Boston University, my eldest in Butte, Montana. I should be glad if I could tell you how much good it does me to see the dear old HERALD."

— Rev. C. W. Parsons, D. D., of Chestnut St., Portland, expects soon to go to the home of his daughter in Newark, N. J. He writes pathetically in a note to his presiding elder: "I am still a Methodist minister on earth. I wish I could be translated. I pray daily for the end to come." He has the sympathy of a very large circle of friends who would gladly, if they could, express it in some helpful way. He is unable to talk with any one. We note, in the report of the recent session of the St. Louis Conference, that "resolutions of sympathy were extended to Dr. C. W. Parsons, a former member of the Conference, and now in deep affliction."

— We are greatly pained to announce that Leslie M. Bigelow, the son of Dr. Melville M. Bigelow, died at his home in Cambridge, March 24, of pneumonia, after an illness of only a week. He was in the third and last year in the Harvard University Law School, a bright scholar, of genial, kindly disposition, and loved by all who knew him. It is a great blow to Dr. Bigelow, who is left with no near relative save a sister who resides in Chicago. The funeral was held in Epworth Church on Sunday afternoon, Rev. C. F. Rice, D. D., officiating, assisted by President Warren of Boston University.

— Mr. A. R. Murdock, of Bondsville, has just renewed his subscription to ZION'S HERALD for the fifty-fifth consecutive year. His pastor pays him this appreciative compliment: "He is one of the most faithful laymen in Western Massachusetts. Poor health prevents him from attending service, but his love for the church is stronger with each declining year."

— In the death of Dr. George W. Emerson, editor of the *Universalist Leader* of this city, that paper and denomination suffer a very great loss. He died at his home in Salem, March 24. He was the oldest editor of a religious paper in Boston, serving in that capacity for nearly forty years. He wrote several volumes, the last being an excellent biography of his life-long friend and colaborer, the late Dr. Miner of this city. Dr. Emerson was an unusually well-informed and well-balanced man. He wrote ably upon a great variety of subjects. Personally he was a man of attractive and forceful individuality, a most agreeable and entertaining conversationalist. He was a frequent visitor at this office, and we had learned to highly appreciate him. His last call is tenderly remembered. It was not many weeks ago, and he never seemed more vigorous intellectually. In the course of a long conversation he spoke freely of the need of greater aggressiveness in religious work in all denominations, and found the reason why so many "isms" were receiving support in these days, in the fact that the churches were manifesting so little vitality in the work they were called to do. He will be greatly missed and affectionately remembered by a large circle of friends.

BRIEFLETS

An unusual amount of church news is received as we go to press, which we are obliged to hold over till the next issue.

It is suggested, as a reliable indicator of the Epworth League as a spiritual and reaping force, that the conversions for the last year in its separate meetings be tabulated for the entire First General District. Such a statement would become a spiritual barometer of unmistakable import.

We regret to announce that the *Methodist Times* of Cleveland suspends publication with the issue of March 18. It was a sixteen-page paper published at one dollar a year. It is suspended because it has not been self-sustaining financially. We shall miss its weekly visits because it has been a journal of merit and attractiveness. Prof. J. D. Stay, its first editor, during the session of the General Conference at Cleveland, by his fraternal and helpful spirit put the entire corps of Methodist editors under a grateful and permanent sense of obligation. Mr. R. M. Kurtz, his worthy successor, has maintained the reputation of the paper. We cannot forbear, in this connection, to point the lesson that the launching of a new paper, especially at a low price, is a hazardous venture. Ninety-nine per cent. of such enterprises come to speedy grief, and yet novices are never lacking who persist in trying the experiment for themselves.

Whatever may be the outcome of the acutely strained relations with Spain, there can be but one attitude for the disciples of the Prince of Peace to take, and that is to pray and to labor that war may be averted if possible without the sacrifice of national honor. To the Christian, war is unthinkable — a relic only of a barbaric age. All honor to the President that, in obedience to his own Christian impulses and convictions, he has so stoutly resisted the jingo spirit. The majority of those who clamor so loudly for war have never stopped to think seriously of the distress, suffering, loss and demoralization that it would entail upon this country. General Sherman knew whereof he spoke when he said that "war is hell."

New Orleans University has just observed its twenty-fifth anniversary. The celebration included a sermon on Sunday by Rev. Dr. H. A. Gobin, of De Pauw University, addresses on Monday by Rev. Drs. M. C. B. Mason and I. B. Scott, and on Tuesday an address by Rev. Dr. J. W. Hamilton and the breaking of ground for the erection of a wing to the University building.

We publish, in this issue, another in the series of contributions entitled, "A Vacation on Ice." The writer is himself a journalist, as his facile and interesting pen indicates.

There came to our table last week a large brick of maple sugar, sent by our valued and honored friend, ex-Gov. C. S. Page, of Hyde Park, Vt. Judging from the quality, which was immediately tested, Vermont is not likely to lose its pre-eminence for this kind of sweetness.

Dr. C. W. Smith, of the *Pittsburg Christian Advocate*, says in last week's issue that the discussion over the decline in Methodism is "Much Ado about Little," and then proceeds to be jocular over the matter at the expense of the editors of the *Epworth Herald* and of ZION'S HERALD. So far as we are aware, the editor of the *Pittsburg* stands alone in the view which he entertains, and we are entirely willing that he should have full credit for his singular position.

The School of Theology of Boston University enrols this year 170 students — the largest number in all its history. As next Commencement is the twenty-fifth anniversary of the College of Liberal Arts, so it is the fiftieth anniversary of the School of Theology. The cheering growth of the School has created a very urgent need for additional funds. At the close of half a century of such work as it has accomplished, it is fitting that by fresh gifts and thank-offerings it should be placed in a position to enter upon its next half-century with resources equal to its enlarging responsibilities. Some of its needs are so keenly felt by the faculty that one of its members, Professor Rishell, with the approval of the trustees, has generously consented to devote most of his time the next few months to the visiting of persons believed to be able and more than willing to assist in enlarging the resources and the teaching force of the School. To enable him to do this, Rev. F. H. Knight, of the class of '85, and Rev. G. R. Grose, of the class of '96, have, on invitation, consented to take a portion of Professor Rishell's class-work and to carry it to the end of the term without compensation, making this valued service a part of their own thank-offering for what the School has done for them. It is the more proper and desirable that this their honorable though temporary connection with the School should be clearly understood, because of the fact that without their knowledge erroneous statements respecting it have reached the public. Most important of all is it that in this jubilee year of the mother

of all our theological seminaries, at least $100,000 be added to her endowment. For this her trustees and professors and alumni are laboring and praying.

Our Deaconess Hospital

Mrs. J. W. Cushing, treasurer, writes: "We are working, hoping and praying that we shall be able to report next week at least $5,000 subscribed for the purchase of land desired for our new building. The board of managers have advised us to secure that amount in pledges to make it safe to continue negotiations for this much-coveted prize. Let *every one* help, even if it can be but little, and the whole amount of $20,000 will be raised in a short time. If any would like to subscribe who cannot pay at once, we can gladly arrange it. Last week pledges for $950 were reported. This week we most gratefully acknowledge in addition: S. M. B., $2; "A Friend, $50; Friend W., $500; E. O. Fisk, $50; Silas Peirce, $100; G. E. Atwood, $100; Friend, $5; R. R. Robinson, $100; Mrs. Geo. P. Cox, $100; Miss M. C. Waitt, $50; Mrs. M. A. Kent, $5; Total, to date, $2,012."

Send all contributions to Mrs. J. W. Cushing, 1577 Beacon St., Brookline.

OUR CHICAGO LETTER

"DEARBORN."

THE most interesting event in Methodist circles during the past month was the sixtieth anniversary and reunion of the First Church, which event began on Sunday, March 6, closing a week later with an anniversary love-feast. The program, which was prepared by the pastor, Rev. J. P. Brushingham, D. D., brought together a large number of former pastors and members. On the first Sunday of the anniversary exercises Drs. Hitchcock, Parkhurst, Fawcett and Bishop Fowler were present and assisted in the services. Dr. Edwards of the *Northwestern*, who was one of the earliest superintendents of the Sunday-school, and who had for his assistant Mr. Lyman J. Gage, Secretary of the Treasury, was also present and made an address. John V. Farwell, the well-known merchant after whom Farwell Hall, the old Y. M. C. A. headquarters, was named, was in his early years a member of First Church, and declared at the anniversary that in the First Church, with Mr. Moody and himself as sponsors, the Young Men's Christian Association of Chicago was organized. Mr. Farwell is now a Presbyterian. Seated in a front seat was Dr. Robinson Tripp, who had charge of the removal of the old First Church from the north side to its present location.

Dr. Brushingham gave an interesting *résumé* of the history of First Church. He cited the generally accepted fact that the first sermon preached in Chicago was by Jesse Walker, a Methodist itinerant, in 1831. His log church was the first building for worship erected in the city. The first building on the present site of First Church was erected on the north side and cost complete $580. It was moved across the river in 1838 on scows to the present location. The lot upon which First Church stands was bought by Dr. Tripp for $3 200. It is now worth between one and two million dollars. Two or three buildings have taken the place of the little frame structure which first occupied this site. The present edifice cost $130,000, and was built to take the place of the one destroyed by the great fire. From its income from rents the First Church has given to Chicago Methodism $552,000. There is hardly a church within the corporation that has not been helped by its benefactions. Within the past few weeks the trustees have gone to work to make the premises a little more presentable, and as a result, together with the new pastor's zeal, congregations have largely increased, so that it is not an unusual thing to have from two to four hundred persons in the audience. Bishop Fowler delivered the anniversary sermon, in which he eulogized the "old-fashioned gospel" which, he declared, had kept the First Church alive all these years.

* *

Special services led by Isaac Naylor, the Yorkshire evangelist, have been in progress for some two or three weeks and will continue through this month. This revival effort began at Grace Church on the north side where it seemed best to those in charge to continue a week beyond the advertised time. Interest is now concentrated at Centenary Church on the west side. By the time the leaders get around to Oakland Church on the south side, they will be two weeks behind the date announced for beginning services there. These services were widely advertised with spectacular posters announcing a "Grand Rally of all the Forces," etc., and it seems a mistake in management not to carry out the program as laid down. To say the least, such changes are confusing. Noonday meetings are held in the First Church and are conducted by Mr. Naylor, who has had considerable success in evangelistic work. As a speaker he is characterized by an exuberant rhetoric that is quite remarkable.

* *

It is rather late in the day to report the tribute paid Dr. Oliver Marcy by the alumni of Northwestern University at their mid-winter gathering some three or four weeks ago. It may be said, however, in justification of a tardy report, that it is never out of place to record any good thing relating to the beloved instructor whom not only Evanston, but every acquaintance, delights to honor.

It was a thoroughly spontaneous undertaking on the part of the alumni which culminated in the presentation of a fine painting of Dr. Marcy to the University. More than one hundred and fifty of Northwestern's sons and daughters gathered in the Lunt library and paid their tributes to the beloved teacher who for more than thirty-five years has been a tower of strength in the University. Mr. W. H. Tuttle ('88), a prominent young lawyer of Chicago, acted as master of ceremonies. Dr. E. A. Schell ('86) made the presentation speech, and responses were made by Mr. H. H. C. Miller of the board of trustees, President Rogers, Professor Fisk, Dr. Phillips, Rev. J. N. Hall, and Miss Cora Allen. Professor Cumnock gave a reading, and Professor Pearson read an original poem.

When Dr. Marcy came to Evanston there were but thirty students in the College of Liberal Arts. The salaries of head professors were but $1,200 a year, and it was not easy to get even that amount. Dr. Marcy has long held the chair of natural science and the position of curator of the museum. But he has also taught Greek, mathematics and natural theology, and has been twice acting president of the University. He is a model teacher, modest to a fault, clear and logical, benevolent, reverent, and in the best sense inspirational. He is the farthest removed from the "know-it-all" professor who because he has looked inside a German university and has ridden third-class through Europe imagines he has compassed all learning. Dr. Marcy never visited Germany, but he is well qualified to give instruction even to German teachers themselves. May he live to teach yet hundreds more of young people the manner and methods of acquiring knowledge, all of which is granted to be of more value even than knowledge itself.

* *

Mr. D. D. Thompson's studies and addresses in behalf of a more religious spirit in the labor movement have culminated, as you have probably already noted, in a small volume on "John Wesley as a Social Reformer," issued by Eaton & Mains. It is not my purpose to review the book, but simply to note its appearance, and to say that while it represents Mr. Wesley, it also represents its author. Mr. Thompson is not a mere student of social questions. He is that, but he is more. The needs of the poor and the toiling masses have entered into his daily thought and life. And he believes that Methodism, if true to herself, to her history and her spirit, will take a foremost place in advocating the cause of the needy. He is thoroughly convinced that were John Wesley alive today, he would be an earnest champion of the cause of labor. His book should be read by every minister, which means that it should be in the course of study for all young ministers seeking admission to our Conferences.

* *

A great triumph is recorded for our church in Ravenswood, of which Rev. W. E. Tilroe is pastor. A week ago last Sunday it raised enough by subscription to more than cover its debt of $16,000. First Church started the ball rolling by a gift of $3,000.

* *

On Friday, March 18, a Gospel-Philanthropic Conference began at Wabash Avenue Church. It is under the direction of Rev. S. Sherin, who was at one time active in Methodist circles in Minnesota, but who is now in charge of Dr. J. H. Kellogg's numerous philanthropic enterprises in this city. Among the speakers are Mayor Jones of Toledo, Judge Carter, Superintendent Lane of our public schools, Z. S. Holbrook, J. B. Hobbs, and others of this city, and Dr. Kellogg of the Battle Creek Sanatorium, the chief promoter of this enterprise.

* *

Dr. Kimball, who closed his pastorate at First Church last fall, was not forgotten in the tribute paid at the anniversary to pastors who had rendered efficient service to that church. Dr. Kimball's appointment to Sycamore, one of the smaller towns of the Conference, was one of the mysterious events that frequently happen at our Conference sessions. Dr. Kimball accepted the appointment in the spirit of a loyal Methodist preacher and true servant of God, and has seen the work of the Lord prosper in his hands. The spirit of revival, of earnest and faithful study of the Scriptures, and of a deeper consecration to God's work, has characterized Dr. Kimball's few months' pastorate over this church. All of which suggests the wisdom of going right along in a dignified, courageous and unselfish manner with the work of the pastorate in any field where Providence directs, or where even the unwisdom or selfishness of man appoints, provided, of course, that the assurance that Providence will overrule the mistakes of men is not wanting.

* *

Dr. Crane in his last series of "pulpit editorials" deals in this generous fashion with the plagiarist: "Plagiarism has ever seemed to me a trivial and jealous issue; a thought belongs to him who can use it; a little man with a borrowed big idea is like David with Goliath's sword. After all there are only about eleven, perhaps twelve, real ideas in the world." This is all very well; but how is a poor fellow to make use of these ideas if he is in danger of prosecution by the strong arm of the law? How can Dr. Crane consistently say to the young preacher, for example, "Use ideas wherever you find them," and, himself, put a padlock, in the form of a copyright, on his consecrated editorials? Indeed, in quoting the short paragraph recorded above, I fear that I may be violating the copyright law and be subject to fine, if not imprisonment. Possibly my need of "ideas" will incline Mr. Crane to mercy.

THE STAR OF CALVARY

IN the New York *Times'* "Saturday Review of Books and Art" for March 12, George Parsons Lathrop has a delightful paper upon "Some Forgotten Hawthorne Verses," and quotes two poems which appeared in an old volume published in 1845, entitled. "Scenes from the Life of our Saviour. By the Poets and Painters. Edited by Rufus W. Griswold." The two Hawthorne contributions are: "Walking on the Sea," and "The Star of Calvary." The latter — which we give below - Mr. Lathrop says, "shows imagination, and at least conveys a sentiment of awe, impressing it upon the mind by vivid descriptive strokes."

It is the same infrequent star —
The all mysterious light,
That like a watcher gazing on
The changes of the night,
Toward the hill of Bethlehem took
Its solitary flight.

It is the same infrequent star;
Its sameness startleth me:
Although the disk is red as blood,
And downward, silently,
It looketh on another hill —
The hill of Calvary.

Nor noon nor night, for to the west
The heavy sun doth glow;
And, like a ship, the lazy mist
Is sailing on below;
Between the broad sun and the earth
It tacketh to and fro.

There is no living wind astir;
The bat's unholy wing
Threads through the noiseless olive trees,
Like some unquiet thing
Which playeth in the darkness, when
The leaves are whispering.

Mount Calvary! Mount Calvary!
All sorrowfully still;
That mournful tread, it rends the heart
With an unwelcome thrill;
The mournful tread of them that crowd
Thy melancholy hill.

There is a cross, not one alone;
'Tis even three I count,
Like columns on the mossy marge
Of some old Grecian fount;
So pale they stand, so drearily,
On that mysterious Mount.

. . . . . .

To God! To God! How eloquent
The cry, as if it grew,
By those cold lips unuttered, yet
All heartfelt rising through —
"Father in heaven, forgive them, for
They know not what they do!"

EPWORTH LEAGUE EXTRAORDINARY, AS SEEN IN INDIA

BISHOP C. D. FOSS.

THE Central Conference of India is a unique institution in our ecclesiastical machinery, a sort of miniature General Conference, meeting biennially, consisting of delegates from six Conferences, whose territory stretches four thousand miles from northwest to southeast, and eighteen hundred miles from east to west, covering the whole of India, and also Malaysia as far south as Singapore, and whose work is carried on in more than a score of languages and dialects. This Conference held its biennial session this year, beginning January 20, in the historic city of Lucknow. Under the new law of the church providing for a quadrennial visitation by one of the General Superintendents, in joint superintendency with the Missionary Bishop, this Conference had for the first time at its recent session two presidents, and was also favored with the presence of another visiting Bishop (Bishop Joyce), and of yet another of the managers of our Missionary Society, Rev. Dr. Goucher. Its delegates included ministers and laymen, men and women, who were elected by Annual, Woman's and District Conferences, the total number being seventy. The unflagging interest awakened by the discussions in the daily sessions was sustained, and even transcended, by the inspiration at some of the special evening meetings, no one of which raised the great audience which thronged our very spacious Hindustani church to a higher pitch of missionary zeal and religious enthusiasm than the mass meeting held in the interest of the Epworth League.

The president of the Epworth League for "All India" is Rev. Dr. E. W. Parker, who has done signal service in this field for almost forty years, and whose sunny smile and cheery voice, wise and loving spirit, perennial youth and unfailing self-abandonment to every good work, have won for him an enviable place in the esteem of his fellow-workers, and eminently fit him for inspiring leadership in this new movement which is getting so strong a hold in India. Among the younger men whose conspicuous labors for the League gave them prominent places on the program, was Presiding Elder F. W. Warne, secretary of the Epworth League for All India, and Presiding Elder W. A. Mansell, president of the North India Conference Epworth League, the latter born in this country, and the son of a veteran presiding elder, who was also present.

The keen interest and high enthusiasm of the occasion were kindled chiefly by two things: the display of an extraordinary number and variety of banners, and the parts taken in the exercises by native Christians. On the broad and lofty front wall of the church were hung twenty-three Epworth League banners, representing work done by the League in that number of languages and dialects — Urdu, Ganwari, Kumauni, Kanarese, Tamil, Telugu, Bhotiya, Gujrati, Nepali, English, Bengali, Marathi, Garhwali, Hindi, Marwari, Burmese, Hindustani, Chinese, Fuching Chinese, Punjabi, Malay and Japanese. Probably no eye but God's could read all the inscriptions on these banners; but the sight of them, and the thoughts they incidentally suggested, moistened many eyes and melted many hearts. The Epworth League meetings in this country have often been graced by several banners, but never before by so large a number. The display of so large a collection was planned months in advance, and made more complete because of a request preferred by Dr. Goucher, to whom the entire collection was presented at the close of the meeting; it is therefore likely to inspire great Epworth League and missionary meetings in America. Among the inscriptions upon them were the following: "Look up to Christ; help the depressed." "Look up; give a hand." "Lord Jesus, save." "Pray and fight." "Look up and not down; look forward and not back." "Sin is your enemy; keep away from it; keep goodness at your side."

The program included individual and concert recitations of the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and the Twenty-third Psalm, given with the utmost readiness and accuracy by children who one year ago were apparently hopelessly sunk in the deep degradation of heathenism, but to whom the awful scourge of the famine opened a door of hope. Now they are well fed and clothed, and faithfully taught by Christian men and women. As we looked on them and thought of the many thousands thus rescued by Christian love, and tried to cast the horoscope of their future in this world and the next, and that of the great army of native children sure to follow them; and saw, with the clear eye of a faith warranted by experience in this land, scores of preachers and hundreds of teachers and thousands of faithful disciples, and that all these are only the seed of the vast India Methodism which is yet to be — no wonder that our eyes swam, and that these living banners diverted attention from the silken ones suspended above their heads.

We had also characteristic music, which evoked alternate laughter and tears. Our missionaries have wisely utilized the native airs and instruments. Some of the most effective hymns are set to tunes familiar to the people in heathen festivals. Perhaps the most popular of these "bhajans," certainly the one I have oftenest heard, is "Jai Prabhu Yisu, jai, jai, jai," "Victory to Jesus, victory, victory, victory;" which in camp meetings and in other large and enthusiastic assemblies often ends with the concerted shout of "Jai, jai," by the whole congregation, very much like our "hurrah" at a political meeting. This was rendered by the Epworth League and the large audience on this occasion with tremendous gusto, presiding elders almost splitting their throats to help it on, and, I must frankly admit, Bishops not altogether silent. At the chief temple in Calcutta for the worship of the shockingly obscene and cruel goddess Kali, for whom Calcutta is named, when the head of a goat or bullock is struck off at a single blow by the great sharp axe of the sacrificing priest, the wild crowd of worshipers gather round and scream out many times, "Kali jai! Kali jai!" Our missionaries believe with Luther that "the devil ought not to have all the good tunes," and so when the heathen drop "Kali," they teach them still to keep "Jai." One of our missionaries has prepared a book of "bhajans," that is, heathen tunes set to genuinely Christian hymns, with repetitious and moving choruses, some of which have affectingly reminded me of the old-time camp-meeting songs which thrilled and helped transform my boyhood; and these are manifestly helping on the swing of conquest which has already made Methodism God's saving message to more than one hundred thousand souls in India.

Some of the instrumental music provoked more laughter and less tears, but it also has manifestly its own place and power. It proceeded from a native band of eight men, all seated on the floor, having rude, discordant, indescribable instruments, which they shook or sawed or pounded with all their might, accompanying the crash and jingle with weird singing full of intense religious sentiment. All these men were Christians, and three of them local preachers. They reminded me of the Salvation Army. Their enthusiasm rose to such a pitch

that they seemed likely to keep on all night if the stalwart presiding officer had not put on the brakes by threatening gestures and by pounding the altar rail. Two months before, I had seen and heard at the great Hathras camp-meeting several similar bands. I have carefully considered the subject of this wild native music, and have talked with our trusted leaders about it, and have reached the clear opinion that our wonderfully flexible Methodism has a place for this battalion in our army of conquest under the guidance of such wise and consecrated officers as have all along been the inspiration and the safeguard of our work in the most important missionary field of our church anywhere on the face of the globe.

The final announcement on the program was: "Five-minute speeches from our visitors." The remarkable and indescribable impression made by the meeting was manifest in the fact that the utterances, not only of the three American visitors, but also of the resident Bishop who has long been accustomed to somewhat similar scenes, were so choked by emotion that speaking was almost impossible, all of them feeling that reverent silence or shouts of praise would befit the hour better than any words that could be framed. The exercises had opened a wide rift through the dense gloom of heathenism, and had marvelously revealed the magnificent possibilities of the immediate future.

Calcutta, India.

A VACATION ON ICE

III

Fort Wrangel, Alaska

A LAYMAN.

THE voyage from Portland, Ore., to Wrangel, on the Pacific Coast steamers, fills one with delight and disgust. Delight over the charming scenery if one sails by "the inside route" — for ninety-six miles down the beautiful Columbia River, stopping for a few hours at Astoria, thence over the always turbulent bar, up the coast through Juan de Fuca Strait to the thriving city of Victoria, where we stop for three hours. At Victoria we found wild flowers in bloom in the suburbs (March 4) and the weather like that of a rare June day. Out of Victoria harbor we come, passing thousands of wild ducks of nearly every variety, through the straits of Georgia and Queen Charlotte Sound, Seymour Narrows and Hecate Strait, into Dixon Entrance and up Clarence Strait to Wrangel. For the entire distance of about nine hundred miles we have been in sight of lofty mountain peaks or high hills within a mile or two from the ship — nearly always on both sides of us. Since leaving Victoria nobody has been sick, for the water has been like that of a small lake; while the temperature has remained at about 35 above, and since I have been here has not been below 35. Nature has done all in her power to make our journey delightful.

On the other hand, we have been disgusted with much that we have seen and heard. Crowded into a foul-smelling hole in the bow of the ship were fully two hundred steerage passengers — American — without a single thing to give them comfort. They slept on boards or canvas hammocks and had to provide their own bed-clothing — the ship furnishing nothing. Penned in with them, within a few feet, were scores of horses and mules and snarling, yelping dogs — the animals being seasick until they reached Victoria. Roused out of their miserable bunks at 5 A. M., that the decks (beneath and around their beds) might be scrubbed, these men were compelled to stand in the wet for hours, without seats of any description. Then food was served to them on dirty tin dishes, the passengers still standing. And yet these men were paying (in the steerage) $5 per day for such accommodation in a ship that can be run as cheaply as a one-dollar (per day) hotel! The cabin passengers fared a little better at $8 per day, but many of these were compelled to sleep on the cabin floor. I will not here speak of the Chinese cooking as I saw it — for I made a special study of the whole "outfit," to use a common expression here.

But the most offensive thing was the constant gambling on board in the main cabin — not only on week days, but all day Sunday and far into the night. Whiskey was openly offered for sale by the stewards, and I saw a drunken sailor fall down the companion way, dropping a lighted lamp where the hay was stored. Still the officers did not interfere, nor did there seem to be any discipline on the ship. And yet this is called one of the best ships on the coast. She is allowed by the inspectors to carry 400 passengers; but she had over 500. Some day the country will be startled by a terrible shipwreck, and it will be called "another dispensation of Providence."

The gambling, profanity and drinking were largely among the raw youth who are traveling for the first time. In conversation with the old miners — and I met scores of them from Idaho, Montana, Colorado, and other points — I found them to be intelligent, thoughtful, and usually temperate. In talking with a group of Black Hills men, the subject of religion was brought up, and one of the roughest of these men, pointing to one of his party who stood at the other side of the room, said: "Do you see that man? The rest of us are a rather reckless, irreligious crowd, but that fellow kneels down and says his prayers every morning and night, and so we brought him along. We think he is a good fellow to tie to."

On Sunday morning some of us tried to arrange for a religious service; but before we could get to it, the piano was taken possession of by a score of young men who were excellent singers and who had been anything but religious up to this time, and to our surprise they sang every verse — from memory — of many of the old hymns — "Rock of Ages," "Jesus, Lover of My Soul," "Coronation," etc. — keeping up this impromptu song service for fully two hours, singing reverently and dispersing quietly when the dinner bell rang. So much for early religious training.

We are now at one of Alaska's "boom" towns. A few months ago Wrangel had less than one hundred white residents. It now has at least three thousand — many of them bound for the gold fields *via* the Stickeen River, but fully one-half determined to stay here and "grow up with the country." There is but one church here (a Presbyterian native mission), and this is under care of Rev. Clarence Thwing, M. D. — a son of Prof. E. P. Thwing, who died in China a few years ago and who was well known in Portland, Me., and Boston. All the Indians here (about 400) are Presbyterians, and the elders of the mission are Indians. Some of these spoke very impressively in English at a prayer-meeting which we attended last evening — one of them remarking that it was "Hard, *so* hard, for Indian to be like Jesus-man." Dr. Thwing has done a grand work since he came here six years ago, and is now about to organize a white church. There is a pressing need for it, with the thousands of whites now coming here. A Swedish Methodist clergyman will open a church for his countrymen, and the Salvation Army is doing good work. But there is not an organized church in the place, of any denomination. There are many Methodists here who are longing for a church. Cannot our good Bishop McCabe take this matter in hand?

More than fifty new buildings are now in course of erection; three fine wharves are being built; steamers arrive every day, coming or returning with gold-seekers (for hundreds of disappointed men are returning), and Wrangel may some day be the metropolis of Alaska.

THE CRISIS IN THE LEAGUE

ALL movements have to pass through a testing time which decides the question of their perpetuity and importance. The Epworth League is no exception. No movement in Christendom was more favorably received and applauded than this one. But its novelty has passed away. The time for criticism has come. The phenomenal growth of the organization has passed away. The time for ordinary steady increase has come. Our church papers are raising the question as to its utility and spirituality. Some pastors are questioning its place and power. The crisis is upon us. If our Leagues can impress the church of their real spiritual help, the future of the League is as bright as the millennium. If they fail in the crucial test of these days, the League will wane and die in spite of all its prestige. We are not fearful as to the results. We believe in the League. We believe it will realize all the best anticipations of its friends.

But it is a critical hour. Leaguer, live near to God! In the Church South the coming General Conference is to act decisively on the League. In our own church certain tendencies are unfavorable to the League. Upon ourselves depends the issue. If we will keep on in the Spirit of Jesus, humble and trustful, all will be well. If the League prove herself worthy, the "fittest shall survive." Let the bugle blow, and every Epworth Leaguer to his post! — *Omaha Christian Advocate.*

— A certain lady once informed her pastor that all she knew of infidelity she had learned from his sermons. This led him to see that in attacking infidelity he had unintentionally taught it, and he came to the wise conclusion that the best way to overcome error is to teach the truth positively and directly. To attack error is sometimes necessary, but negative criticism may usually be left to specialists, while pulpit utterances should be in harmony with the Scripture, "I believed, therefore have I spoken." — *The Advance.*

Epworth League Department

Edited by REV. F. N. UPHAM.

A Very Serious Charge

ZION'S HERALD, editorially, in its issue of Feb. 23, lays the responsibility of Methodism's apparently meagre achievements for 1897 mainly at the door of the Epworth League. It is a very serious charge. That it could have been preferred at all by an honest student of church affairs, and by a watchman of high vantage position on our walls, is of itself startling. Dr. Parkhurst personally admits the editorial in question to be his own.

Had he confined himself to his first question and answer, we think no one could have taken exception. He asks: "Is the Epworth League, *in any degree*, responsible for the situation?" (The italics are ours.) Then he answers his own inquiry by saying, "We cannot escape the conviction that it is." It is quite evident that to this there can be no objection. Surely the League would be an insignificant thing indeed if it were not to be counted *in any degree* in the estimate of the church's success or failure. The organization must bear its part of the responsibility for loss as it would share in the glory of gain.

But, apparently, forgetting the mild, inoffensive character of this question, the editorial further specifies in four particulars, and makes the case so serious that the charge really is, not that to a *certain* degree must the League shoulder the burden of the church's weakness, but to a very large, if not the largest, degree must it stand responsible for the fearful consequences. In the issue of March 9 the editor confesses that "our apprehensions have been deepened." This is made worse by his saying that he hoped his own fears would be proven unfounded. We see, then, that a very serious charge is preferred.

Can it be Sustained?

There is a manifest incongruity in criticising an editorial in the paper which published it. The delicacy of the situation must be apparent to the reader; it is painfully so to the writer. But criticism can be friendly, and this certainly is such. Dr. Parkhurst not only desires, but urges, fullest expression. The HERALD itself seeks to find solution for the difficulty. It has proposed its own explanation in the serious charge upon the League. It now writes all over the church to "representative men," and asks their reply to the question: How can we explain the meagre results of last year? Twenty-six letters are published. They are from one Bishop, eight educators or authors, three General Conference officers, and fourteen pastors. Geographically, variedly, and in every way, they "cover the ground."

Now it is clear that, if the Epworth League were such a prominent menace to Methodism's prosperity as ZION'S HERALD believes it to be, these twenty-six men would at once see with apprehension its dull, dark shape looming with forebodings and threatenings in our path. But what do they see? Twenty-five of them do not mention it at all, and the twenty-sixth man gives it as the last of many reasons that he alleges. The pulse of the church has been felt. There is apparently no Epworth fever, nothing abnormal in the least. We have not time to mention all the reasons given for the church's halting progress. This is clear, Methodism at large does not think the charge of ZION'S HERALD is well founded.

We, too, have had many letters. We publish parts of some of them. They tell their own story. The charge is not to be *resented*. Personalities must not be indulged in. Let everybody keep a cool head and a warm heart. The League is not perfect. It is still "of the earth earthy." But it surely is a mighty uplifting force in the church. It is *the* church working that way among and for its young people. One of the very HERALDS in which this agitation was exploited has the following pertinent quotation among "Thoughts for the Thoughtful:" "Some people are always grumbling because roses have thorns. I am thankful that thorns have roses."

A Word from the President

Bishop Ninde, president of General Epworth League, says: I regretted the surprising editorial in the HERALD. I am sure no candid person acquainted with the workings of the League through the country will agree with it. The only explanation of the apparent standstill of the church last year is that a general cutting down of statistics to avoid large apportionments for benevolences reached a crisis last year. Great revivals are sweeping the country this winter, and I believe the testimony of pastors and presiding elders would be general and conclusive as to the religious helpfulness of the League. Of course, young people are young people. Not all are spiritual in an eminent sense any more than our older members are such. I attend the devotional meetings of the Leagues as I go about the country, and find them well attended and delightfully edifying and spiritual. If you can use any portion of this letter publicly, you are at liberty to do so.

Five Pastors Speak

Rev. Thos. Tyrie, St. Johnsbury, Vt.—I was astonished at Dr. Parkhurst's charges. My experience has been that the League has been helpful in *every* line of church work. . . . . I cannot speak for all of Vermont, but the Leagues on St. Johnsbury District are alive, active, spiritual. Presiding Elder Hamilton speaks enthusiastically of the helpfulness of the League.

Rev. J. D. Pickles, Ph. D., Boston, Mass.—I cannot agree with ZION'S HERALD in the sweeping accusation against the Epworth League. Other parts of our ecclesiastical machinery must bear their share of the responsibility. Perhaps the ministry is the most directly responsible, and we must not blame too severely the young recruits, who are, if rightly treated, to become the seasoned veterans of later years. . . . My own experience has been that my Leagues have been always ready to co-operate most heartily in everything I wished, and some of my very best workers in revival services have been members of my Leagues.

Rev. Henry Tuckley, D. D., Springfield, Mass.—It has not been my observation that such Leagues as I have known have lowered the moral and religious tone of the church. Also permit me to say that, as a friend of the League, I welcome criticism and am profoundly convinced that an agitation of the subject is urgently needed. That we should be halting in our progress at the same time that we are exulting in the wonderful growth of our new young people's organization, is a startling fact. In my judgment the time has come for leaders in the League to drill into the rank and file the great fact that it does not exist for itself, but that it exists for the church.

Rev. J. M. Durrell, Nashua, N. H.—The League is a spiritual force. So far as I can see, their type of piety is as fervent as that of older members of the church. The type is different from that of the fathers and mothers in respect to maturity. I find in the League members an earnest interest in distinctively spiritual work. They have their own meetings Sunday evenings before the preaching service, and are always to be found in the audience. Tuesday evening they are found in the prayer-meeting led by myself, and I depend upon them in that meeting as much as upon the older members of the church. When we were having revival services they formed in bands, the young men led by the League president, and the young women led by one of the vice-presidents, for special prayer and labor, and excellent results followed.

Rev. Joseph Hollingshead, Edgartown, Mass.—I do not think that the Epworth League is to blame for the want of success, though not so active as it should be in spiritual work. In my judgment the responsibility rests on the church itself for the inefficiency complained of.

New England Officers Speak

These brethren could not be jurymen on this case, but they can be witnesses. They are actively engaged in this work, just now completing a two years' term of office. Some of them have served much longer. They are in a position to know. They ought to be well informed. We can only quote briefly from their letters, in which they have written strongly, and, in some instances, as though a very dearly beloved friend had been assailed. It is true they are partisans. They believe in this work, but they are first of all Christians and mean to judge fairly.

Rev. W. T. Perrin, pastor of First Church, Boston, and president of First General District.—As to Dr. Parkhurst's specific contention that the Epworth League is chiefly or largely responsible for an alarming decline in the revival power of the church, I have one or two suggestions to offer. It is my judgment that neither of his premises will survive careful investigation.

1. Prof. Rishell, in ZION'S HERALD for March 16, calls attention to the fact that in the last year the number of adult baptisms was greater than in some recent years, and but slightly less than in several others. This makes it clear to me that there has been no serious decline of ingathering power in our church.

2. If there shall ever come any such deplorable decline of soul-saving efficiency, the *ministry*, to my mind, and not the Epworth League, will be chiefly to blame. The preachers are the leaders of our Israel, al-

ways have been, and are today. The pastor who does not recognize in the Epworth League a splendid opportunity for leadership, makes a most unfortunate mistake.

3. Before the Epworth League there were young people's societies and young people's meetings. These organizations existed in many churches. They were often without vital relation to the church and sometimes in the hands of the less spiritual leaders among the young people. They thus became sources of much embarrassment. Now the Epworth League is an organic part of our church. The local officers must be church members. These officers, so far as my observation goes, are usually among the most earnest and devoted workers in the church. To my mind the organization of the Epworth League is a reason for devout thankfulness to those who have the spiritual interests of the church at heart.

4. It is refreshing, however, to have one of our influential leaders call a halt to our Methodist habit of "boasting in the Lord," and summon the church, including the young people, to heart-searching and confession. Paul boasted on one occasion, but under a great necessity. We Methodists are apt to indulge in this privilege without much provocation. Confessedly we do not have the soul-saving power we ought to have. And the Epworth League has its share of responsibility. We are seriously threatened by worldliness and secularity. We live in an era of banquets and self-indulgence. There is too little "fasting, humiliation and prayer." We have too little burden for souls, too few Jeremiahs and Pauls who weep over the multitudes thronging the broad road to destruction.

5. Dear Epworth Leaguers, shall not this whole discussion be to us a clarion call to make a specialty of soul-saving the coming year, and thus remove the slightest suspicion that the organized young people of Methodism are not a most potent factor in the evangelistic and missionary work of the church?

Rev. Luther Freeman, pastor in Newton Centre, and secretary of the New England League. — I do not think any careful man would think of charging the League wholesale and universally with our decrease. It is due to the general worldliness of the church at large.

Rev. E. O. Thayer, D. D., of Woodfords, Me., chairman of the department of Spiritual Work, and presiding elder of Portland District, Maine Conference. — It seems to me more reasonable to blame our preachers and our older church members for spiritual decline than our young people. The Methodist Church is in a sad plight when a few hundred thousands of young people determine its spiritual life. My own experience and observation show me that wherever the Epworth League fails to be a help to the pastor it is because he is either hostile or indifferent and lets the League alone to run itself.

Again, the League is likely to be characterized by the same spiritual qualities as the church itself, except, as in the case in several churches on my own district, it is practically the only spiritual force in the church.

Rev. George H. Spencer, pastor in Somersworth, N. H., and chairman of Mercy and Help department. — In the editorial in ZION'S HERALD of Feb. 23, entitled, "How Far is the Epworth League Responsible?" it is charged that (1) "The work of the League has diverted the purpose of the church . . . and has dissipated its energies into other channels;" (2) "The separate Epworth League meeting has drawn a line of demarcation," as a result of which "multitudes" have no church but the League; (3) "In many churches the League is only a social club;" (4) "The effect of the League upon thousands of churches has been to tone down their spiritual and revival power."

Let us have the data upon which charges so sweeping rest. I cannot speak of "multitudes," nor of "thousands," but I know the Leagues of the four northern New England States. I have met League workers again and again during seven years in State, district and circuit conventions, and in local assemblies; I have worked with a chapter in each church I have served in that time; my experience and observation refute every one of these charges. They may be true of some stray chapters; they are not true of the New England chapters as a rule.

Rev. C. O. Judkins, pastor in Windsor, Vt., and chairman of the Literary department. — I am absolutely sure that to a hard-working pastor the Epworth League is a great help. There are dangers in the Epworth, as in every, movement. My opinion is this: That '97 made a poor showing because our pastors are lecturing and not preaching. For a lecturing pastor the League will be an entertainment bureau; for a Gospel pastor it will be a Gospel power-centre. My observation tells me that the League is what the pastor makes of it. With us it has been a constant revival help.

I. A. Newhall, business man of Lynn, Mass., and auditor of our New England League. — It does *not* impress me that the League is responsible for the apparent decline of the church. Substitute in the editorial the name of some other organization — the official board, the pastor — and see how it reads. Why not?

The League has lived during the *organization* period in the church. We are full of organizations. A spare evening is almost an impossibility. The leaders of the League realize this, and are recommending biennial instead of annual conventions. Let the League abandon any of its regular meetings in any church, and are there not two societies ready to pre-empt the time? If the church allows and encourages so much extra work that the spiritual work is crowded out, who is responsible? I believe all the Leagues under my observation are willing and loyal helpers to their chosen church.

Rev. O. W. Scott, pastor in Brockton, and superintendent of New England Junior Leagues. — Many pastors have failed to identify themselves with the League, or have sat back so long that they have divorced themselves from the League and its interests. Young people readily discover whether the pastor is in sympathetic touch with them; and if not, what wonder if their interests and relations diverge? Experience with four Epworth Leagues as pastor, two of which I organized, leads me to say that I cannot bring in any "evil report" against them.

The Christian Endeavor Society will continue to live and bring to new birth and life many drooping "means of grace." So, likewise, the Epworth League; and, if the Epworth League, in both orders, is worked with the true Epworth spirit, the propriety of its existence can never again be questioned.

A City Missionary's Testimony

Rev. Alonzo Sanderson, superintendent of the Worcester City Missionary Society. — My father was a farmer, and was accustomed to raise some very choice fruit. He took great delight in grafting old and native trees with a new and better stock, and in setting out *young* trees. He had the good sense and the patience to wait and trust till these newly planted ones, with the young scions, could grow and mature and bear the fruit he had reason to expect from them.

The Epworth League is the young and growing orchard of our beloved Zion; it has been but recently planted. The wonder is not that it has not borne *more* fruit, but that it has borne so much. Taking everything into consideration, our young people in our Epworth Leagues have done marvelously well. So far as I have been able to observe, they have been enthusiastic, loyal, and obedient. They compose the flower of our young and yet to be conquering hosts. The Methodist Church never saw the day when she had so many bright and promising young men and women in her ranks as now. It behooves us to take good care of them; not to expect too much, nor too little, from them, but to do our whole duty concerning them. They are, and will be, largely, in all our churches, what we, as ministers and laymen, make them. Unmistakably they are capable of great good to us. Let us be wise to know *their* and *our* opportunity. During my stay in Worcester it has been my pleasure to organize seven Leagues — five Epworth and two Junior. They are all prospering today. They have been and are among my most loving and loyal supporters. I am glad I have lived to see this auspicious day, and hope for many years to come to be cheered and inspired by the strength and beauty of their young lives in the Lord.

To Junior League Secretaries

Kindly report at once the organization of any Junior League, with all details, to Rev. O. W. Scott, Junior Superintendent, Brockton, Mass.

Conference League Anniversaries

New England Conference. — Revs. Dillon Bronson, Frederick N. Upham and Dr. A. B. Kendig will speak. Rev. E. P. Herrick, Conference League president, will take charge. Worcester Methodists are making great preparations for this meeting.

New England Southern Conference. — Rev. W. T. Perrin gives the address.

New Hampshire Conference. — Rev. Luther Freeman will speak. Bishop Newman is expected.

Maine Conference. — Wednesday evening, April 20, at Norway, Me., Rev. A. A. Lewis presiding. Addresses by Bishop Cranston, Revs. C. W. Bradlee, B. C. Wentworth and O. S. Pillsbury.

Vermont Conference. — Springfield, Vt., Tuesday evening, April 20. Dr. E. A. Schell, of Chicago, will deliver address.

New England Convention

This will be the first convention of the General District for two years. It is to be held in Bangor, Me., July 5-8. Secretary Freeman writes about it: —

The biennial convention will be held in Bangor, Maine, July 5-8. Special rates will be furnished by rail for all New England. The largest coasting steamer in the Boston & Bangor fleet, the "City of Bangor," will leave Boston, July 4, at 5 P. M., arriving in Bangor for the opening session. Leaguers can secure round-trip tickets, good to return on any steamer during July, for $5. Special excursions will enable Leaguers to visit Mt. Desert and Moosehead Lake at very low rates. The best program ever given at a First District Convention is in preparation. Rev. Dr. J. R. Day, chancellor of Syracuse University, will probably preach the convention sermon. Mrs. Margaret Bottome, president of the King's Daughters, will give an address. Rev. Dr. S. P. Cadman, of the Metropolitan Temple, New York, will give his great lecture on "The Puritans," and Senator Roe of Massachusetts and U. S. Senator Frye of Maine are expected to make addresses.

The change of date for holding the convention, from fall to early summer, is expected to accommodate teachers and students, making it possible for us to secure the largest attendance in our history.

THE FAMILY

EDDYSTONE LIGHTHOUSE

"A tower of safety, that has stood for more than a century on the coast of Massachusetts."

LIZZIE DE ARMOND.

A tower of strength and safety
Upon the rockbound shore,
Where at its feet break wildly
The waves, with sullen roar,
It stands, that mighty sentinel,
With clear and steadfast light
To warning give of rock and shoal,
E'en through the darkest night.

And graven on those massive walls
A motto you may read —
"To give light and save life," it says,
This friend in time of need.
Calmly amid the tempest's blasts
It rears its head on high,
And bright the beacon from within
Illumines sea and sky.

Oh, thus may we, His followers,
A lighthouse be today,
And do the work God's given us
Each in his humble way;
Perhaps by standing firm and true,
Content to just shine out
Upon the sea of sin and death
That girds our post about.

A standing army God doth keep
Within His kingdom fair;
Though active service you may crave,
Your place may be just there.
Remember, then, at duty's post
Keep firm, and shine your best;
Dear heart, be brave and true, then trust
The Lord for all the rest!

Swarthmore, Pa.

Thoughts for the Thoughtful

They whose hearts are whole and strong,
Loving holiness,
Living clean from soil of wrong,
Wearing truth's white dress, —
They unto no far-off height
Wearily need climb;
Heaven to them is close in sight
From these shores of time.

— *Lucy Larcom.*

* * *

A sunny temper gilds the edges of life's blackest cloud. — *Guthrie.*

* * *

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind! — *Amiel.*

* * *

As the potter, however skillful, cannot make a beautiful vessel out of a lump of clay until it is put into his hands, so neither can God make out of me a vessel, unless I put myself in His hands. — *Hannah Whitall Smith.*

* * *

God wants our life to be a song. He has written the music for us in His Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord. — *J. R. Miller, D. D.*

* * *

Like a railway signalman, you may either flash the light through the pure white glass or the darkly colored one. You may either choose to look at everything through the medium of the sorrows that belong to time or through the medium of the joys that flow from eternity. The question is, which of the two do we choose shall be uppermost in our hearts and give the color to our experience? — *Alexander Maclaren, D. D.*

* * *

Every one has his weak points; every one has his faults. We may make the worst of these; we may fix our attention constantly upon them But we may also make the best of one another. We may forgive even as we wish to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become more like heaven; and we shall become not unworthy followers of Christ, our Leader. — *Arthur Penrhyn Stanley.*

* * *

Those who think to pursue a course of sin for years, and finally become Christians at the end, little know the power and permanence of evil habit. A tree was once broken down by the wind, but it was found on examination that it had been cracked many years before, and straightened up and healed; but when the strain came it broke *in the old crack.* A broken bar of iron usually shows an old, rusty flaw; and many a broken-down man may trace the final wreck of his life to the results of sins indulged in years before. — *H. L. Hastings, D. D.*

* * *

When every act is consecrated, the farmer, the mechanic, becomes a priest unto God, who makes his entire life an acceptable sacrifice. And religion is seen to consist not in certain outward acts and observances, commonly called sacred, but in the purpose and motive of life which may be carried alike into worship and work and play. True religion is thus seen to be, not here and there a little island of goodness and blessedness in the great sea of worldly experiences, but rather the salt which penetrates every drop of the ocean, is in every wave and ripple and fleck of foam; sweeping along with the great Gulf Stream, running with every tide, found in every bay and sound and inlet and arm of the sea, filling the length and breadth and height and depth of the whole, and cleansing, saving it all. From the ocean's fullness you cannot dip a single cup of water which is not permeated with its salt. And so there ought to be no hour or moment of life, no great wave of purpose or ripple of mirth, no deep or shallow experience of life, no undiscovered inlet of character, which the salt of a Christian aim and motive does not penetrate. — *Josiah Strong, D.D.*

* * *

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance —
There's only room to suffer, to endure.
Well, God loves patience; souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly fulfil their mission —
Be just as pleasing in the Father's sight.
This to me is life —
That if life be a burden, I will join
To make it but the burden of a song.

— *Philip James Bailey.*

* * *

While God works through persons — and nothing in human history is clearer than this — yet something is requisite upon the part of those through whom God works, in order to the success of His purposes, and His principles, and His gospel. Those through whom He works must be possessed by His purpose, and must be all on fire with His principles, and must be full of His divine power. Elijah, the prophet of fire, succeeded, but he succeeded because the whole man was in his mission. The half of Elijah would have failed. The one hundred and twenty, who got their inspiration on the day of Pentecost, succeeded, but they succeeded because they kept nothing back from the cause of the gospel and shrank from nothing to which their mission called them. — *David Gregg, D. D.*

FAG-END RELIGION

In Two Parts

II

MRS. CHARLOTTE F. WILDER.

THE minister's wife sat for a time in silence. Mrs. Sloan Abel had no suggestions to make. After awhile the minister's wife continued in the same line of thought: —

"It's not only the Sunday-school that needs workers, but help is needed in almost every department of the church work. The Junior League needs some one to care for it, and we must have a new president for our Woman's Foreign Missionary Society."

"But you have charge of that League and are president of our Missionary Society. Are you going away?" her friend asked in surprise.

"No, I am not going away, but I only took up the work because the last minister's wife had taken it and there was no one prepared to do the work. I think real harm is done any church where the minister's wife carries all such loads. She leaves the society just as unable to go alone as it was when she came to it. I have a young woman who has helped me all this year with the Juniors, and I think she will be able to take that work. There is a young man whom Mr. Mansfield has been watching and helping and leading on and out, who will make a good president of the senior League if the young people are wise enough to choose him — Mr. Raymond."

"What! that shy young man!" said Mrs. Sloan Abel in surprise.

"Just the one, and almost the only one who is not personally seeking office for himself," replied Mrs. Mansfield, sadly. "It does not seem so hard to find material to carry on church work among the young people as it does among the more mature Christians, strange as it may be. Now our Missionary Society really worries me. Look at the women who never come near. There is Mrs. Baker with her culture, her beautiful home, her natural gifts. See what a power she would be for Christ and humanity if she would only allow herself to become interested in the work."

"Let's lay siege to her heart for that very purpose!" said Mrs. Sloan Abel, who had a real talent for original plans. "Let's ask her to allow us to meet at her house and have her sing that beautiful missionary hymn. And let's plan an especially interesting program, and I'll drop in some day and politely suggest she furnish light refreshments. She makes delicious tea and is always glad to do that for any one. I'll take along a package of carefully selected literature on the subject of missions, and if I can bring the topic of conversation to that channel I'll try and induce her to read Julian Hawthorne's articles in the *Cosmopolitan* on 'The Famine in India,' and that wonderful book of John Hunt as 'Missionary among Cannibals at Fiji.' You know Bishop McCabe says every Christian in the world ought to read this

life of John Hunt. It is so fascinating it thrills one with interest and enthusiasm clear to the finger-tips. If she will only read about missionary work, of course she will become interested in it. Naturally people do not become very enthusiastic about something of which they stand in total ignorance. Let's pray and pray about helping Mrs. Baker to want to come among us, and do our very best to answer our own prayers, because, you know, God does not do for us what we can do for ourselves."

"Oh, you do make me feel more hopeful," said the pastor's wife. "If you were only a minister's wife, in just one week you would understand why we get puzzled and perplexed and sometimes discouraged. There are so few in the church who have every interest of the church work on their hearts. If one part is a success, they would not lift their hand to save some other from being a failure. And so many don't care a fig for *any* of the work. They are like sponges — absorb what they can for themselves, and hope to sail to heaven on flowery beds of ease. The superintendents of Sunday-school, League, missionary, church aid, and all the other societies have a right to lay their burdens before us. The members of the church must feel free to tell their perplexities, spiritual, social, and financial, to the pastor and his wife, and it is one constant drain on intellect, heart, soul and body. Then that is not all; we see in the church the gifted, the wealthy, the intellectual, who might do so much for God and for their own church, disloyal to both. Then there are those who are lukewarm in everything regarding their religious lives and the life of the church of their choice. Oh, *if* — oh, *if* I could only make them understand what Christ meant when He said that those who would 'save' their life should 'lose' it! If only they would lay *self* on the cross, if only they would not try for a comfortable life — would not seek for happiness, but would simply do duty as influenced by the heavenly Guide — why, they'd find happiness. They are all hunting for it in the wrong direction."

"Giving a remnant of their time, talent, strength, money, to the Lord instead of being a co-worker," said Mrs. Sloan Abel.

"Why, yes, like those of whom Isaiah speaks, they have only a fag-end religion. You remember Isaiah tells about idolaters who cut down trees and made all sorts of utensils of them and used up the fag-ends for idols. With Christians there are so many who do not 'seek first' the kingdom of God and His righteousness; they seek that last — if they've time."

"O Mrs. Mansfield, why can't we lay these things, in a proper way, before the church some Sunday morning?" exclaimed Mrs. Sloan Abel.

"Why not?" replied the pastor's wife.

And these women saw in their mind's eye the superintendent as he spoke to the great church of the needs of his work and their need of taking upon themselves these duties Christ left for them. They saw the missionary workers, the Sunday-school teachers, the trustees, the stewards, the minister, each, with well-chosen words, laying before the great congregation the needs of each part of the great work.

And the women talked with the pastor about giving intelligence on all these topics and asked him, "Why not?" And the pastor said, "Why not?" The Sunday-school and missionary workers said, "Why not?" The official members said, "Why not?"

And they had the meeting. The church was crowded. The choir was inspired. The pastor said a few soul-stirring words. Prayers were offered. The treasurer told his story. The stewards told how they worked. And every department told of its needs.

And the people heard gladly. They brought their "offerings" and came up to the help of the Lord against the mighty.

Manhattan, Kan.

MARCH

March is a herald
  Both strong and fleet;
His voice is urgent,
  He has winged feet.
He hastes from the south
  To the north with glee —
"The spring is coming,
  Make ready!" says he.

And ah! what a stirring
  There is below.
Do they whisper each other
  Under the snow?
Thousands of plants
  In their cozy beds
Are waking, and stretching,
  And lifting their heads.

The trees are responsive —
  They laugh and sing,
And thrill for gladness
  At news of spring;
The buds are swelling,
  The branches wave;
When March is herald,
  Who can be grave?

The birds are merry,
  Hear the larks sing,
While men are busy
  With gardening!
Blackbirds and thrushes
  Are full of mirth,
And the robins echo
  Good news for the earth.

March is a herald;
  Oh, weary men,
Make ready your hearts
  To be glad again!
The spring and the summer
  Have swift feet too,
And they come with the blessings
  Of God to you.

Let heads be lifted,
  Let hopes be bright,
And eyes that are weary
  Look for the light;
The flowers will blossom,
  The birds will sing;
And you have your guerdon
  Of joy in the spring.

— MARIANNE FARNINGHAM, in *Christian World* (London).

A Small Potato

A MAN in Tolland, Conn., found a very small potato in one of his pockets when he came in from his work.

"Here," said he, laughingly, to a boy twelve years old, who lived with him, "plant that and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it, and planted it. In the autumn he dug and laid by the increase of it and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain, for he saw the boy's planting would cover all his land.

And yet it is quite common to despise "the day of small things." — *Presbyterian.*

A COMMISSION DAY

BERTHA GERNEAUX DAVIS.

IT was a glorious day; for, although it had begun in the crisp, snappy fashion of March days, the sun had smiled so persistently all the long morning that the crusty snow on the lawn had been melted into answering smiles — such broad, expansive ones that a multitude of pointed green spears were exposed to view. There was a faint quiver in the apple-trees' yet bare branches, a trembling expectation of the fairness soon to be; and the sparrows that had braved the winter through, almost forgot their belligerent tendencies as they hopped joyfully from twig to twig, interchanging chirping civilities.

Franc, sitting at the window apparently absorbed in the study of the landscape, wheeled around suddenly toward Aunt Rebecca.

"I never feel so drawn to Paul, Auntie, as I do when I read that verse about leaving undone the things that he ought to have done. It fits me so exactly."

Aunt Rebecca smiled and drew the heavy braids of hair through her fingers. "What now, Franc?" she said.

"Oh, dear! it's everything, Aunt Rebecca. I've neglected so many things I feel just discouraged and don't know where to begin."

"Why don't you sit down and make a list of the 'omissions' — that's the way I used to do. Get them down in black and white, and face them, then see if you can't get rid of them, one by one."

"Oh, dear!" with a great sigh. "I'm afraid it would just discourage me!"

But a sheet of paper and one of Aunt Rebecca's nice sharp pencils were pushed suggestively toward her, and in a moment more the young face was bending over the work.

"Now, Auntie, there's my black list — I've put down all I can think of — all that have been weighing on my mind," with another sigh.

This is what Aunt Rebecca read: —

Write letters to Aunt Esther and Marian Johnson.
Call on new Epworth League member, Miss Barret.
Send those flower seeds I promised Miss Carr.
Return "Wide, Wide World" to Chrissy McLean.
Put my bureau drawers in order.
Send angel-cake recipe to Mrs. Woodward.
Read history chapter, as I promised Prof. Edwards.

Aunt Rebecca could not restrain a smile as she read the list through.

"It doesn't look so very formidable to me, dear," she said. "How long have these been 'weighing on your mind,' do you suppose?"

"Oh, ever so long — something always is; and as I never get caught up, I'm generally in the condition of that man Dickens tells about, who went around feeling as if he had committed a murder of which he had forgotten the details."

"How long do you suppose it would take you to 'catch up' this time?" said Aunt Rebecca, smiling. "Don't you think, if you tried, you might change all those omissions into commissions in a single day?"

"Why, I suppose I could in half a day if I kept right at it."

"I'd try it," said Aunt Rebecca. "As

fast as you accomplish one, you can scratch it off and begin on another."

"Well, let me see. I'll commence on items one and two. I can despatch those here in your room, mayn't I, Auntie? It's so cozy here."

And Aunt Rebecca's fountain pen, impelled by a white, girlish hand, was soon flying over the paper.

"So much for Aunt Esther!" exclaimed Franc, as she folded the sheet and put it in its envelope. "I can't think why I am always putting off letter-writing. I really enjoy it when I get at it. Now for Marian Johnson. I don't know what she is thinking of me, I'm sure, for neglecting her so. I can't bear to write letters that ought to have been written months before, and I don't dare think when I received her last one."

"If there's anything I dislike it is a letter filled with apologies," remarked Aunt Rebecca, in an impersonal kind of a way. "I received one the other day from a dear friend of whom I was longing to have news. She had just a few minutes to write, and two of the four pages were consumed in explanations. I thought I would rather take the good excuses for granted and have her plunge at once into what I was more anxious to hear."

And Franc took the hint with the result that the letter to Marian was not half so much of an undertaking as she had expected. "Two omissions changed to commissions," she said with a gratified sigh, drawing her pencil through those items on the black list, and smiling up into Aunt Rebecca's eyes.

"Now I'll have to fortify myself for the bureau-drawer onslaught by reviewing those Roman battles. Prof. Edwards made us promise to do that this vacation, we had to go over them so hastily last term He left it to our honor, he said. I wish people wouldn't trust to my honor; it's very disagreeable," and Franc glowered at the detested history.

Aunt Rebecca had crocheted eight rows on her fluffy fascinator before Franc, with a long breath, laid down the book.

"Now for the tug of war," she said. "Those bureau drawers are a sight to behold! Every time I put them into nice shape I say to myself, 'Now, Frances Woodward, don't let me see you disarrange another thing again,' and myself always says to me, 'No, I won't.' I wonder"— reflectively — "if it's wicked to break a promise you make to yourself." Then, without waiting to settle the ethics of the question, "Good-bye, Auntie. If you don't see me within a reasonable time, you may know something desperate has happened."

Aunt Rebecca was not very seriously alarmed, however, for Franc's room was just over hers, and cheerful snatches of song kept floating down to her, broken now and then by impressive silences indicative of the heroic struggles going on.

Almost an hour passed before the young face looked in again. "Congratulate me, Auntie!" she said. "That long-dreaded work is *done*, and I do believe I suffered more in the anticipation than the realization. Now I'm ready for the dessert on my menu card. I shall just enjoy a walk, and after I return Chrissy's book, and take Miss Carr those seeds, I'll leave the recipe with Mrs. Woodward. A baby in arms could make angel-cake from that recipe, I've made it so explicit. Then I'll call on Miss Barret, and then — then I'll be all through. Good-bye, Auntie dear." And the slight young figure went gaily down the street, the yellow braids shining in the sun.

It was several minutes before dinner time that Franc came back smiling and happy.

"Thanks to you, Auntie, that black list isn't a black list any more. I really can't think of another thing that I ought to do at just this particular time. You can't think how good it feels not to have to go dodging through the streets when you see certain people coming that you know you ought to give an account of yourself to. Besides, there was a good deal of pleasure mixed with it. That Miss Barret is just charming. She loves music as much as I do, and I had such a pleasant call there."

It was not very coherent, perhaps, but Aunt Rebecca smiled, a sweet understanding smile.

"The only trouble now," Franc went on, "is how long I shall stay in this beatific state. The sins of omission will begin to accumulate again as fast as ever."

"Don't let them," said Aunt Rebecca, promptly. "Do things one at a time — it's quite as easy."

Washington, D. C.

"LEWIS CARROLL"

IN the March *St. Nicholas* there are two tributes to the late Rev. Charles Lutwidge Dodgson, dear to a generation of young readers as "Lewis Carroll," author of "Alice in Wonderland." An editorial note says: —

"Surely two names represent two very different men; one, an English clergyman and for twenty-six years lecturer on mathematics at Christ Church College, Oxford, author of many volumes on his special subject, honored by his fellows, and peer of England's distinguished men of learning — the other, the merriest, quaintest of story-tellers, whose name is known everywhere by thousands of English-speaking readers, young and old.

"Dear Lewis Carroll! bright, delightful, preposterous, gifted with a wonderful imagination, yet so modest and shy that he told almost in a whisper the story of 'Alice in Wonderland' that made all England shake with laughter. 'Through the Looking-Glass' was issued, one may say, as a profound public secret, and he sent bashfully, secretly, into the world 'The Hunting of the Snark,' one of the jolliest, most audacious little books ever written. To the very last, their author shrank from any mention of these delightful works as though they were an offence to his other self — that profound, serious scholar, whose discourses, lectures, and bewildering mathematical problems would have sent Lewis Carroll scampering into the first hiding-place in Wonderland.

"One day, about ten years ago, the writer, accompanied by a friend, stood in the large sombre study of Mr. Dodgson, in Christ Church College. As we entered the room we could see at first only the heavy table with piles of pamphlets and great leather volumes upon it; and around it books, books, and more books — ponderous and worm-eaten (we felt sure they were worm-eaten). Then a slight but stately figure rose from somewhere in the shadow behind an open volume. With a nervous little cough he came forward, bowing so stiffly, and with so slight a show of surprised delight at our coming, that for an instant we felt awed and subdued. Next we realized that he was bashful, actually timid! But, later, his gentle voice, his grave, kindly eyes, and his gracious words satisfied us that he really was the man whose genial letter, crossing the seas, had made us regard him as a friend. Among other subjects, he spoke pleasantly of *St. Nicholas*, and of young Americans; but when, in the most delicate manner possible, we ventured an allusion to 'Alice in Wonderland,' instantly his brow clouded; there came a sudden reserve of manner, a silent, dignified 'Spare me!' that changed the conversation like magic. We realized that we were speaking to the Rev. Charles L. Dodgson, of Oxford University, England, and not to Lewis Carroll, author of 'Alice's Adventures' and 'Through the Looking-Glass.' Yes, it was the great thinker — the scholar and mathematician — whom we were visiting, and who, when our pleasant call was over, solemnly bade us good-by. And there was no thought of the 'March Hare' or of 'Father William' in our minds as we went softly down the dark stairway, out into the sunlight of the grand old quadrangle of Christ Church College.

"And yet — do you know? — we felt inwardly sure that in some brisk Jabberwocky way Mr. Dodgson secretly loved little Alice and her adventures, and at heart was not sorry, after all, that he had written them."

Besides the editorial the following poem, by Abbie Farwell Brown, is printed, dedicated to "Lewis Carroll:" —

This was that brave adventurer
  Upon an unknown sea,
Who found the far, fair Wonderland —
His galleon by an eager band
Of little children featly manned,
  All laughing out in glee.

Far, far away his vessel sailed,
  Throughout a single night,
Until it reached that magic shore
No man had ever seen before;
The children's land forevermore
  He gave them as their right.

And since that voyage venturesome
  On every night and day
That pilot with a shipful new
Of happy children for his crew —
Of grown-up folk a favored few —
  Has sailed the Wonder-Way.

And if upon tomorrow's ship
  No Pilot should appear,
So many children everywhere
Have learned from him the thoroughfare
To Wonderland, they still will dare
  To sail without a fear.

But oh! their little hearts will ache,
  And oh! their eyes will dim;
And, as the ship sails mile by mile,
Each child will sit a little while,
And, thinking, will forget to smile —
  For sailing without him.

TO WORRIERS

IT is rare that any one has the frankness to speak directly to a person who is an habitual worrier of his fault. Things are always presented best side out to worriers. Everything unpleasant is concealed from them if possible. They are never allowed to know what discomfort and unhappiness their failing causes, for, if they knew, they would only worry the more. If one has the misfortune to love and be loved by a worrier, this is the only course to take. Life with her — for worrying is peculiarly a woman's sin — would be unsupportable otherwise. But in this little paper I am going to lift a corner of the veil, and the worriers may look behind it.

Said a brave man who found that he would be obliged to undergo a critical operation,

"We will not tell my wife until it is over. We can arrange to have it done on Sunday morning after she goes to church, and when she comes home it will have been accomplished. If she knew of it beforehand she would worry so that I could not endure it."

The plan was carried out, the operation performed, and when the wife returned from church she found that her husband lay critically sick in the spare bed-room in the charge of a nurse. She was kept by the wise physician from his side for weeks; he was well on the road to recovery before they were allowed to meet, for the doctor knew that the husband's first task would be to console his dear worrier, who had spent the most of the time during her absence from him "dissolved"—to use her own phrase—"in tears."

"We never tell mamma anything unpleasant," said a young lad. "She is so sensitive that it would make her sick worrying; ordinary life is almost too much for her. She worries enough as it is."

"In my opinion," said an exasperated girl of eighteen, who was worn out by years of living with a worrying relative, "in my opinion worrying is as bad as swearing. I know it causes more unhappiness in the world."

Who does not know the unhappy feeling of starting out on what might be a pleasant little outing and leaving some beloved worrier at home, who to a certainty is giving herself over to unhappy fears as to what will happen if the boat goes down, or the cars collide, or the rubbers are forgotten, or you sit in a draught, or you do or do not have mustard on your sandwiches. Between the blue sky and the dashing waves, the perfume of flowers, the vision of glorious distances, that little under wail will obtrude itself, the fly in the ointment, the drop of gall in the honey of your pleasure.

The worst of it is, a worrier always supposes that worrying is a proof of peculiar devotion; worry is actually offered as an evidence of affection, and some of us so accept it, though we know the coin is counterfeit, for, though true love may be anxious, it never worries.

It is true that worriers escape some unpleasant experiences through their habit, but they also miss a great deal of the most precious part of life. When did ever a worrier pillow an aching head upon her breast? Who dares share a burden with her? When did a worrier stand bravely by and smooth the pathway of the dying? What sacred confidences she misses, and what opportunities for noble counsel are lost to her!

Said a good physician quaintly to an overanxious mother as she bent over her sick child, "What makes you think you must do it all yourself? Why don't you give Providence a chance to help you?"

I think he struck upon the root of the trouble. A worrier never truly relies upon the help of Providence; instead of that she essays to carry not only her own burden, but a host of imaginary ills which may happen at some future time either to herself or to those whom she loves; so no wonder she staggers and life becomes a perpetual apprehension to her. To all such I would say, do not persist in bringing forward into the present those sorrows which are past and gone, neither reach out for those that are mercifully hidden by the future. Take up the burden for the day only, and carry it until the night, then lay it at the feet of Jesus. By so doing, with the grace of God, which is sufficient for every day, to help you, you will find life infinitely richer and more satisfying than you have dreamed it could be; and your kinsfolk and acquaintances will rise up and call you blessed for evermore. — ELEANOR A. HUNTER, in *Christian Work*.

—The life of a tree must have outward expression. If you strip off the leaves of a tree as fast as they unfold, the tree not only cannot bear fruit, but it cannot even live. — *Peloubet*.

A Perfumed Frame

A GOOD idea for hanging up dress waists, where one has plenty of closet room, and more closet than drawer accommodation, is to take the cheap wire or wooden frame that can be bought for a few cents, and cover it with inexpensive ribbon. The ribbon must be just wide enough to cover when put around the frame. Line the ribbon with a layer of cotton batting not quite as wide, and sprinkle with your favorite sachet powder. Then sew the ribbon over the frame, letting the seam come in the least conspicuous place. The ribbon will retain the odor for a long time, and impart a delicate perfume to the waists hung upon them, while the frames hold the waists in much better shape than if they were hung upon two hooks. One of my careful friends, who always hangs her waists upon frames, declares that it is the only true method of keeping them in perfect order and condition. — *Examiner*.

BOYS AND GIRLS

THE SCHOOLHOUSE FLAG

How beautiful it blows
Over the roofs so high,
With stripes like the heart of the rose,
And stars as white as the snows,
On background of freedom's sky!

Flag that the children love;
Flag that their hands have wrought,
And spread to the sun above,
And blest in their childish thought —
Every flash of its bars,
Every gleam of its stars,
Kindles the patriot love afresh —
All the lives for it lost,
Every tear that it cost,
Woven into its silken mesh.

Spread it, O hand of youth! —
Symbol of loftiest truth,
Splendor of conquering might, —
Spread it from learning's height!
So shall it be unfurled
Over the widest world,
And waken beyond the sea
Republics that are to be.

— *James Buckham*.

TINY'S ALARM CLOCK

TINY looked up from her slate as her big brother Kent came in one day with an odd-shaped bundle in his hands. Tiny ran to meet him.

"O Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks now, Kent. What made you bring another?"

Kent began winding the little clock.

"You listen," he said.

Whir-r-r-r-r! rattle, rattle, rattle! whir-r-r! What a way for a clock to strike!

"It's an alarm clock," explained Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know that I have to leave home before daylight sometimes," for Kent was a railroad engineer.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it. Oh, how I wish that I had one!"

"There's another funny thing about it," went on Kent. "If people don't mind the alarm when it strikes, but think that they will sleep a little longer, they grow less and less liable to be waked by it, and soon it doesn't make any impression at all."

Tiny considered.

"I wish that I could have one all my own!" she said again. "It must be such fun to hear it go off!"

"You have one," said Kent, gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hand over Tiny's heart.

"Well, I don't believe that it ever went off," laughed Tiny.

"Yes, I'm sure that it has. Wait till you feel like doing something wrong. That little clock will say, 'Whir! Tiny, don't.' You see if it doesn't."

Tiny laughed, and went back to her examples. Soon a call came from the kitchen, "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out, cheerily: "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Kent, good and loud."

Kent nodded and smiled.

"I thought it would," he said.

And all you little folks with alarm clocks want to be sure that you answer the first call, or they will ring and ring in vain, and turn you out for good-for-nothing men and women. — *Our Morning Guide*.

SLIGHTING A DUTY

"YOU haven't made things look very neat and orderly here in the back shop," said a merchant to a young clerk.

"Well, I thought it was good enough for back there, where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant, sharply; and then added in a kinder tone: "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

And the merchant made the boy go and do all the cleaning over again.

The girls who do not sweep in the corners or dust under things, and the boys that dispose of things as quickly as possible, saying that things will do if they are not well done, are the boys and girls who will not turn out to be great men and useful women. — *Exchange*.

5 cents
a dozen
for Tea Biscuit.
That's all they cost when you make them yourself. This includes the cost of Cleveland's baking powder, the best made.

OUR BOOK TABLE

The Awakening of a Nation. By Charles F. Lummis. Harper & Brothers: New York. Price, $2.50.

In his preface Mr. Lummis explains that his book is submitted "not as a description of Mexico, but as a finger-board along the path to comprehension." In other words, he has not attempted to cover the whole country, but here and there he has chosen vital points for study. To those who have not followed the development of Mexico during the past twenty years, the book will be a revelation. Mr. Lummis narrates its extraordinary settling from civil disturbances into a well-ordered government with Diaz in the presidency; the growth of its schools and of its industries; the working of its mines; the building of its railroads; and the encouragement which it gives to literature, showing the high standard of its civilization. His study of the achievements and the character of Diaz reads like a romance. The extent of Mr. Lummis' acquaintance with his important subject, as well as his motive in undertaking the composition of this book, may be inferred from the following sentences: "A decade has convinced me that Mexico is worth the better acquaintance of her neighbors; and a review of our newspaper and book prints of the last few years concerning Mexico has not lessened my conviction. It certainly seems that a little modern and interior truth as to our next-door neighbor might be beneficial to us. . . . I have not yet seen Mexico given justice as a human quantity, an ambitious marcher in the procession of nations. And that is what she is." The author, editor of the *Land of Sunshine*, is a son of Prof. Henry Lummis, of Lawrence University, Appleton, Wis. The book is profusely illustrated, largely from photographs, giving characteristic glimpses of Mexican life, as well as a striking portrait of General Diaz.

Led On! Step by Step. Scenes from Clerical, Military, Educational, and Plantation Life in the South, 1828–1898. An Autobiography. By A. Toomer Porter, D. D. G. P. Putnam's Sons: New York. Price, $1.50.

This is a reminiscence, and, like most reminiscences, seems comparatively endless. The author runs on and on for nearly five hundred pages, telling of his ancestry, his youth, his education, his love story, his preparation for and induction into the ministry of the Protestant Episcopal Church, his experience in the Civil War, his establishment of the Porter School in Charleston, S. C., the educational needs in the South and how he strove to meet them, with extended reference to his acquaintance with distinguished men during the Civil War and in the years which have followed. The author's life was indeed quite eventful, but the "ego" of the book is spread out in most extensive proportions.

The Broom of the War God. A Novel. By Henry Noel Brailsford. D. Appleton & Co.: New York.

This attractive volume contains a story the setting of which is linked to the late Greco-Turkish war. The author gets his very fitting title from the following sentence which is placed upon the title-page: "All the flotsam and jetsam of humanity, the ragged edges of society swept up by the broom of the War God." It is a well-told and healthy tale, with enough of adventure, danger, love-making and tragedy to sustain the interest of the reader to the end.

The Right Side of the Car. By the Author of Etidorhpa (John Uri Lloyd). Richard G. Badger & Co.: Boston. Price, $1.

Prof. Lloyd's little sketch — which stands out like a delicate etching in the reader's mind after perusal — is full of tenderness and pathos. The scene is laid in a car on the Northern Pacific Railway, with Mt. Tacoma for a background, and there are but two characters — a man in middle age and a girl on the verge of womanhood. The story is

[Continued on page 402.]

DR. GREENE'S GREAT Private Lecture to Men

His Powerful, Thrilling Words to An Immense Audience

Glory of Man Lies in His Strength and Vigor

Men Need Not Be Nervous or Physically Exhausted

His Hearers Will Not Forget His Hopeful Words

Medicines of Wondrous Strength-giving Power

The Skilled Physician Speaks With Absolute Knowledge

For His Success in Curing This Class of Ills

Is Greater Than That of Any Other Physician

An immense audience of men greeted that most successful of physicians, Dr. Greene of 34 Temple Place, Boston, Mass., in Music Hall, Boston, and listened with rapt and absorbed attention to one of the most powerful lectures ever delivered to men, a lecture filled with profound knowledge of the science of life, replete with grand truths, and teeming with vivid portrayal of those mighty facts, necessarily of a private nature, but nevertheless which constitute the very groundwork of life's knowledge, the underlying principle of the scheme of existence itself, and concerning which men are often grossly ignorant, generally thoughtless and always careless, until a crisis arises in their lives — the loss of that vitality which distinguishes the weak from the strong, brings home to each the individual knowledge that only strength is power and that weakness means despair.

At Dr. Greene's stirring lecture these facts were brought out as only this skilled physician, thoroughly conversant with every phase of the subject, can portray the happiness which always accompanies strength and vigor, and also depict the abject misery and despair which follows weakness and debility.

No man has a right to trifle with his health. The glory of man is his strength, and strength of character, strength of mind, strength of body, are dependent upon the maintenance of sound physical health, health of each and every organ, function and attribute of the human system; and true and complete happiness comes only to him who maintains the soundness of his nerve and physical strength, or restores and regains such strength, if by any means it is lost or impaired.

Ignorance of consequences, indiscretion and thoughtlessness are the great causes of physical decay, vital weakness and nervous debility among men. This condition of nerve weakness, exhausted powers and drains upon the system which slowly but surely, if allowed to continue, sap the very vitality, wreck nerve, brain and body and tinge life and existence itself with the dark gloom of despair, is the most common of diseases among men, not only among the young, but in middle life and mature years, and its cure is the great problem which faces mankind at the present day.

Sufferers from nervous debility and exhausted vitality have a weak, languid, tired feeling, with gradual failing of strength. Where formerly they had feelings of strong and vigorous physical and nerve power, they now have only a sense of weakness, languor, dullness and exhaustion. There is a lack of ambition, with little inclination for physical or mental exertion. This is often especially noticeable in the morning, when every movement seems an effort. The night's sleep, which should refresh the system and restore strength and vigor, often leaves them in the morning more tired and exhausted than on retiring.

After a time their nerve and mental strength will be impaired, and their endurance and power to work, read or study, diminished. Where formerly they could endure many consecutive hours of close application of the mind, they now find that the thoughts wander, and there is inability to fix the mind for any length of time upon one subject. With this there is an extremely nervous and irritable condition, or dull, cloudy sensation, often accompanied by disagreeable feelings in the head and eyes. Lack of inclination for company and desire to be alone mark this stage of the disease.

As these symptoms increase there is usually derangement of the digestive organs. There is often a bad taste in the mouth in the morning. There will be at times a pain in the back, the vision becomes dim, the memory is impaired and there is frequent dizziness. Persons thus afflicted are often despondent and suffer from gloom and depression of the mind. The nerves become so weakened after a time that the least excitement or shock will flush the face or bring on a tremor or trembling often attended by more or less palpitation of the heart.

Dr. Greene expresses no blame for the victims of this insidious disease, for he realizes that this sad condition results from thoughtless ignorance of the consequences, and therefore merits and should have the deepest sympathy of the physician, and should be treated in perfect confidence and cured with absolute secrecy.

And it is in regard to the treatment and cure of this affection that Dr. Greene spoke most forcibly, strongly and with positive knowledge. When he made the assertion that he had discovered medicines which surely and with absolute certainty cure this disease, no one doubted that it was the grand truth he spoke that he had, indeed, from his wide experience in the treatment of this class of cases, his vast research and investigation among harmless vegetable medicines, discovered, perfected and prepared remedies absolutely certain to cure.

The doctor's high standing in the profession and his reputation as the most skillful and successful physician make this promise of cure believed by everybody — that if any sufferer will consult Dr. Greene at his office, 34 Temple Place, Boston, Mass., either personally or by writing a description of the case to Dr. Greene, and will use these wonderful medical discoveries, these harmless yet powerful and effective restorers of nerve strength and physical vigor to men, he will certainly and positively be cured.

You can consult Dr. Greene without charge — absolutely free, whether you call at his office, 34 Temple Place, Boston, Mass., or write him a letter about your case. All are welcome to call; or, if you prefer, you can write, and the same careful attention will be given your case, you will have your symptoms and condition explained so that you can perfectly understand your trouble, and the exact price of the necessary medicines to cure will be stated. You can, of course, adopt the use of the medicines or not, as you choose.

Remember that Dr. Greene positively and emphatically asserts that such cases are perfectly curable if you will use these wonderful health and strength-giving medicines, of the curative action of which he has absolute and positive knowledge. By their use thousands of hopeless sufferers have been made again strong, vigorous and happy, with renewed powers, energies and ambitions, and thus restored to their places among men. If you are wise you will seize this golden opportunity to be cured, and consult Dr Greene without delay.

vivid with intensity of feeling, and makes a deep impression. It is exquisitely printed, and embellished with four full-page illustrations, an initial letter and a tailpiece by J. Augustus Knapp, and a cover design in gold by Theodore Brown Hapgood, Jr.

The Skipper's Wooing. By W. W. Jacobs, Author of "Many Cargoes," etc. Frederick A. Stokes Co.: New York.

Those who like nautical stories will enjoy this recital of the love experiences and wooing of Captain Wilson, master and owner of the schooner "Seamew" of London. A shorter story, "The Brown Man's Servant," is also included in the volume. The decorations of the cover have a decided flavor of the sea.

Sheilah McLeod. By Guy Boothby. Frederick A. Stokes Co.: New York. Price, 75 cents.

Australia and an island of the Samoan group give the background for a very interesting and exciting story of love and adventure and the conviction of an innocent man for murder. The beautiful faith of Sheilah in her husband is rewarded with happiness at last. The little volume is one of the Twentieth Century series, and is convenient to slip into the pocket or satchel for a leisure moment.

Elements of Literary Criticism. By Charles F. Johnson, Professor of English Literature, Trinity College, Hartford. Harper & Brothers: New York. Price, 80 cents.

The author's design in this book is to bring a wide subject into a convenient compass, and to treat it with method, but without mechanical dryness. It is intended to be suggestive rather than exact; to encourage individual study instead of formulating a code of criticism. Professor Johnson has made no attempt to erect pigeon-holes and sort the authors into their respective places, but he has drawn attention to certain elements or qualities which constitute beauty in literature, and illustrated them by reference to a few authors, with the idea that the reader shall pursue the study farther. He treats his subject under the following heads: 1 The power of making a unity of a production. 2 Of realizing a character. 3. Of suggesting the relation of man to nature and to the universal harmony of things; the artist's philosophy of life. 4. Of expressing thought in musical words. 5. Of skillfully combining words; the phrasal power. 6. Of description. 7. Of expressing intense feeling; the dynamic force.

The Happy Six. By Penn Shirley. Illustrated. Lee & Shepard: Boston. Price, 75 cents.

This third volume in the "Silver Gate" series will be warmly welcomed by little readers. The familiar characters reappear, with an additional one, the "Merry Five" having become the "Happy Six." The description of the children's trip from the Pacific coast to New York and thence to France, with all the amusing incidents of travel, cannot fail to entertain and delight all who read the book.

Spun Yarn. Sea Stories. By Morgan Robertson. Harper & Brothers: New York. Price, $1.25.

"Spun Yarn" consists of five stories told by a sailor, who adds to his knowledge of sea and ships an insight into human nature, some acquaintance with science, and a fertile imagination. In each of the tales there is something out of the ordinary — some incident of a novel and startling character. The titles of the stories are: "The Slumber of a Soul," "The Survival of the Fittest," "A Creature of Circumstance," "The Derelict 'Neptune,'" "Honor among Thieves." The binding is in green, with appropriate nautical designs in black and silver.

On the Edge of the Moor. By the Author of "Probable Sons," "The Old One," "Dwell Deep," etc. Fleming H. Revell Company: Chicago. Price, $1.

This is another of those charming and healthy stories for young people for which this author has become distinguished. It is a good book for the home or the Sunday-school library.

Magazines

— The *Nineteenth Century* for March contains several noteworthy contributions. W. S. Lilly writes upon "The Methods of the Inquisition." Dr. Jessopp concludes his articles upon "Parish Life in England before the Great Pillage." "The Future of Manchuria," and "Some of the Resources of Canada," are very pertinent and informational. (Leonard Scott Publication Co.: New York.)

— The special articles in the March number of the *National Magazine* are: "The Situation in Cuba Today," by Elbert B. Hastings; "The Author of 'Quo Vadis,'" by Joseph L. French; "Types of Railroad Travelers," by Joe Mitchell Chappie; "The Wealth of American Forests," by Mitchell Mannering; "Some Notable Wrecks," by Joanna Nicholls Kyle. The illustrated serial upon "Christ and His Time," by Dallas Lore Sharp, reaches a conclusion this month. There are short stories by Mary M. Mears, Francis Lynde, and W. Bert Foster. (W. W. Potter Co.: 91 Bedford St., Boston.)

— *McClure's Magazine* for March contains much that sets forth the heroic side of real life. "Adventures of a Freight Engineer," "Letters from the Andrée Party," "An Adventure of Truck Six," will stir the blood, as stories of bravery always do; and Charles A. Dana's personal recollections of Grant, Sherman, Gordon Granger, and "Fighting Joe" Hooker still further emphasize life's heroism. Hamlin Garland provides an interesting article upon the Klondike, of much practical value. A fine portrait of Ida M. Tarbell appears in this issue. Anthony Hope's new Zenda story has fresh and exciting chapters. (S. S. McClure Co.: New York.)

— The March-April *Methodist Review* of the Methodist Episcopal Church, South, is an excellent number. The editor usually groups in each issue several very strong and pertinent contributions. Maurice Thompson writes this month interestingly of "Camping in a Mill." Dr. E. E. Hoss has a fine paper upon "Nansen and his Work." Dr. J. T. Sawyer writes very practically upon "Church Finances." The editor concludes his studies upon "The Making of Methodism" with a survey of "The Genesis of the General and Annual Conferences." (Barbee & Smith: Nashville, Tenn.)

— In the March *Bookman*, Whittier and Lowell are the subjects of the eleventh paper in the series of "American Bookmen," which is well illustrated. Edward Morton presents "Mr. J. M. Barrie as a Dramatist." Stephen Crane writes "Concerning the English 'Academy.'" In the seventh article upon "Living Continental Critics" Ferdinando Martini appears. Portraits are presented this month of Henry Cabot Lodge, "Lewis Carroll," Stephen Phillips, Christina Rossetti and her mother, Henry Drummond, J. H. Stoddart, and Maude Adams. The "Chronicle and Comment" is, as usual, fresh and sparkling, and the "Reviews of New Books" discriminating. (Dodd, Mead & Company: New York.)

— *Little Men and Women* and *Babyland*, two monthly magazines for small folks, are filled with bright stories and rhymes and pretty pictures. The March numbers are especially entertaining. (Charles E. Graff 150 Nassau St., New York.)

— *Donahoe's Magazine* for March leads off with an interesting pictorial supplement of the battleship "Maine." "The Lenten Season in Washington" and the "Home Life of Lord Edward Fitzgerald" are papers of special note, profusely illustrated. Rev. Herbert N. Casson tells "Why Workingmen are Discontented." There is a good variety of stories, sketches and poems. (Donahoe's Magazine Co.: 611 Washington St., Boston.)

— The March *Book Buyer* presents Sargent's portrait of the Hon. Henry Cabot Lodge as a frontispiece. Anna C. Brackett writes upon "Translation as a Fine Art." Four illustrations are given with the review of "Audubon's Journals," by Francis W. Halsey. "Otto Zahn and his Bookbindings" is a paper of great interest, illustrated by a portrait and eight photographs of bookbindings. "The Rambler," the signed reviews of the newest books, and notes of rare books, are informational and helpful. (Charles Scribner's Sons: New York.)

America's Greatest

Medicine — GREATEST because it does what all other medicines fail to do. Scrofula is the most insidious disease which taints the blood of the people, producing incalculable suffering to many, while in others it is a latent fire liable to burst into activity and produce untold misery on the least provocation. Now, a medicine that can meet this common enemy of mankind and repeatedly effect the wonderful, yes, miraculous cures Hood's Sarsaparilla has — even when other remedies had totally failed and all hope of cure had been given up— clearly has won the title of America's Greatest Medicine.

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen: — For nearly thirty years I was a sufferer from the effects of scrofula and impure blood, and though doctoring nearly all that time I did not find relief, and I had practically given up all hope of ever recovering my health. There were times when I would rather have died than to live, but I am thankful to say since taking Hood's Sarsaparilla I am as sound as a dollar. My trouble began after having an attack of typhoid fever, when an abscess formed on my right side above the fourth rib. The strange part about it was that it did not break for six months after it first appeared, although it pained me continually. After it broke it became a running sore, and I was compelled to wear a bandage all the time. Physicians told me the only way I could be cured was to have an operation performed and have the rib taken out. They called the trouble bone disease, as four pieces of bone had been discharged from the sore. I suffered constantly, but hesitated about an operation. Before deciding to submit to this, I determined to give Hood's Sarsaparilla a trial. I began taking it according to directions, and before I had used three bottles I felt a

Change in My Condition.

When I had taken the fourth bottle the sore on my side had healed. The cure has proved to be permanent, and I value Hood's Sarsaparilla so highly that I always take it when I am not feeling well, and it always does me good." W. H. HEFFNER, Alvira, Pa. Be sure to get only

Hood's Sarsaparilla

America's Greatest Medicine because it cures when other medicines fail.

THE SUNDAY SCHOOL

Second Quarter Lesson II

SUNDAY, APRIL 10, 1898.

MATT. 16: 21-28.

REV. W. O. HOLWAY, D. D., U. S. N.

SUFFERINGS OF JESUS FORETOLD.

I Preliminary

1. GOLDEN TEXT: *He was bruised for our iniquities.* — Isa. 53: 5.

2. DATE: A. D. 29, summer.

3. PLACE: Near Cæsarea Philippi.

4. PARALLEL NARRATIVES: Mark 8: 31 to 9: 1; Luke 9: 22-27.

5. HOME READINGS: *Monday* — Mark 15: 1-8. *Tuesday* — Matt. 16: 21-28. *Wednesday* — Acts 2: 23-33. *Thursday* — Rom. 6: 1-11. *Friday* Mark 15: 25-38. *Saturday* — Acts 13: 26-37. *Sunday* — Luke 24: 36 48.

II Introductory

Our Lord had taken His disciples to the base of snowy Hermon. There had occurred the conversation concerning His personality, in which Peter, speaking for the twelve, had declared: "Thou art the Christ, the Son of the Living God;" on which confession, as the foundation stone, our Lord announced that His church should be built, and built so immovably that the gates of hell should not prevail against it. But the disciples were not permitted as yet to publish the truth concerning His personality. The time had not yet come; their commission to evangelize the nations was held in reserve. Meantime He had another and painful communication to make to them — that His Messiahship was to be consummated by suffering; that He must go to Jerusalem, be rejected by the rulers, and "killed," and "on the third day rise again" — a prediction for which they were so little prepared that the impulsive Peter rashly interrupted Him with words of chiding, and even went so far as to take Him by the robe or hand and say, "Be it far from Thee, Lord! This shall not be unto Thee." It was the same diabolic temptation which Jesus had been called to face in the wilderness, and He repelled it with the same indignation: "Get thee behind Me, Satan!" Says Farrar: "Peter was to learn — would that the church which professes to have inherited from him its exclusive and superhuman claims had also learnt it in turn! — that he was far indeed from being infallible; that he was capable of falling, with scarcely a moment's intermission, from heights of divine insight into depths of earthly folly." And then, turning to His disciples, Jesus drew from the incident lessons of teaching for all. Whoever professes to be His follower, must be a cross-bearer, and follow Him to death, if need be. To cravenly save one's life at the expense of one's faith, is to lose the true, unending life altogether; but to give up one's life for Christ's sake is to lay hold on life eternal. And what does a man make by it, even could he grasp the whole world as his own, if that true life be forfeited and himself be lost? And what compensation can he then give in exchange to buy back his lost self or soul? Judgment hastens. The Son of man, though now despised, will yet surely come, "in the glory of the Father and with the holy angels," to reward every man according to his works. Even before that coming in judgment will He come: There shall be a manifestation of His glory and His kingdom which even many who then listened to His words should witness before they should "taste of death."

III Expository

21. **From that time.** — Having assured them of His Messiahship, and of the perpetuity of His church, He next prepares them for what was implied by His Messiahship — the necessity of suffering and of death. **Suffer many things** — more things, in fact, than were recorded. There is no human gage by which Christ's sufferings can be measured. **Elders, chief priests and scribes.** — All the rulers in the nation were united against Him. Representatives of these three classes composed the Sanhedrin. **And be killed** — "a startling announcement to the disciples, and yet Daniel (9: 26) and Isaiah (53: 4-10) had foretold it. The cross is the necessary climax of His sufferings" (Schaff). **And be raised again the third day.** — This should have proved a comfort to them, but "they understood not the saying." The priests, however, heard of this predicted resurrection, and therefore managed to have a watch set over the tomb.

22. **Peter took him** — impulsively interrupted Him with an act and words of remonstrance; possibly laid His hands upon Him. **To rebuke him** — to chide Him. **Be it far from thee** — a proverbial expression, equivalent to "God forbid." **This shall not** (R. V., "never") **be unto thee** — one of those hasty, characteristic outbursts of this impulsive disciple, in which he yielded to his feelings rather than to his judgment. It is difficult to determine what thought lay behind the rash speech of Peter — possibly inflation at his predicted dignity; possibly the conflict between the dreadful announcement and Peter's lifelong ideas of a temporal Messiah; possibly a personal feeling of recoil and dismay that the Being whom he had learned to love should submit to such a cruel fate; possibly a protective feeling, as though he and the disciples would interpose by force to avert such a terrible doom. But whatever the motive, his speech placed him precisely in the position of the tempter in the wilderness.

23. **Get thee behind me, Satan.** — Though Peter had not meant it, his remonstrance was satanic; and to this satanic spirit in it, Jesus replies in a tone of intense emotion. Just as He had repelled the conscious tempter. He now, and with the same language, repels the unconscious tempter. **Thou art an offense unto me** — R. V., "my stumbling-block" in My path; or "stone of stumbling." **Thou savorest not** — R. V., "mindest not." **Things that be of God** — the method appointed by God for the salvation of the world. **Things of men** — human expectations, feelings, and ideas; "a rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the cross, which belongs to 'the things of God'" (Schaff).

It was Peter's tongue, but Satan tuned it; therefore Christ calls Peter by Satan's name. They that will do the devil's work shall have the devil's name, too (Burkitt).

24. **Come after me** — decide to be My follower. **Let him deny himself** — in everything that hinders the following: absolute self-renunciation for Christ's sake. This does not teach arbitrary or self-imposed practices of self-denial. **Take up his cross** — his own cross of endurance, and faithfulness, even unto death, if need be. Luke says "daily." **Follow me** — wherever I may lead. Says Lange: "Here, as at an earlier period in His ministry when the first signs of persecution and popular defection appeared, the Lord left it to the free choice of His disciples whether or not they would continue to follow Him."

25. **Save his life shall lose it.** — He who thinks more of his lower temporal life than of his higher spiritual life, which is his true life, and therefore will renounce the truth to save his life, will lose the higher life altogether; whereas he who flings all into the scale, even life itself, for Christ's sake, shall have for his reward a life ennobled and unending.

26. **What is a man profited?** — what does he make by the bargain, even if he gain the whole world — its sum total of enjoyment, its plenitude of wealth and honor? There is no promise that he can or will gain even a mere fraction of it; but our Lord makes His supposition as extravagant as possible. **Lose his own soul** (R. V., "forfeit his life") — lose himself; be himself irreparably and eternally lost; forfeit for the acquisition of the whole world an immortality of blessedness. **Give in exchange for his soul** (R. V., "his life") ? — Suppose he has bartered it away, how can he redeem it?

Our Lord pursues the awful supposition further, to the verge of paradox and contradiction, but with terrible advantage to the force of this transcendent argument. Suppose a man to lose his soul, his life, himself, how shall he recover it, redeem it, buy it back again, by giving an equivalent in value? (Alexander.)

27. **The Son of man shall come.** — He who is now persecuted, rejected, and looking forward to a death of shame, will, despite all this, come with a retinue of angels, and with the splendors of His Father's glory, to judge the world. **The glory of the Father** — possibly an allusion to the Shekinah, or luminous cloud which invested the Divine Presence. **Reward every man according to his works.** — The final judgment will be individual, and based upon a man's whole character and conduct as representing his inner life. "This is intended to prove the former statement, 'Whosoever will lose his life for My sake shall find it'" (Lange).

28. **There be some standing here** — prefacing an altogether different "coming" from that in the last verse. **Shall not taste of death** — an Arabic and rabbinic figure by which death is depicted as a bitter cup pressed to the lips. **Son of man coming in his kingdom.** — The meaning is, that even before the death of some present, discouraging as the outlook then seemed, depressing as the announcement of His approaching death had proved, there should be a manifestation of His glory; a prediction possibly verified by the Transfiguration (Chrysostom), but, more probably, by our Lord's resurrection and the events at Pentecost.

IV Illustrative

1. "How much is that estate worth?" said one friend to another as they passed a beautiful mansion and extensive and highly cultivated grounds. "I do not know how much it is worth," was the reply; "but I know what it cost its owner." "How much?" "*His soul*," was the startling reply; and then he proceeded to narrate how exclusively the owner had lived for one object — to build himself a home on earth, utterly careless of the home on high — and had died impenitent and suddenly (Biblical Illustrations).

2. Constantine the Great, in order to reclaim a miser, took a lance and marked a space of ground of the size of the human body, and told him: "Add heap to heap, accumulate riches upon riches, extend the bound of your possessions, conquer the whole world, and in a few days such a spot as this will be all you will have" (Biblical Museum).

3. Theresa had received a present — a little ebony cross, the ends of which were tipped with gold. She had it fastened to a blue rib-

bon, and wore it about her neck. At one time the cross-piece became loose, and she begged her father to repair the cross. "That I will do very willingly," said her father; "and by means of it I will try to teach you a lesson how you may live in this world and no affliction or duty prove a cross to you. See, without this cross-piece the longer piece is not a cross; only when the cross-piece is added, is a cross formed. So it is in every trial which we call a cross. The longer piece represents God's will; our will, which always desires to cross God's will, is represented by the cross-piece. Each cross you are called upon to bear, take from it the cross-piece — your will — and it will no longer prove a cross to you" (Biblical Museum).

4. At that time men did not realize the actual presence of Christ and His kingdom, as many do not today.

"'Oh, where is the sea?' the fishes cried,
As they swam the crystal clearness through.
'We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of an infinite sea;
Oh, who can tell us if such there be?'

"The lark flew up in the morning bright,
And sang and balanced on sunny wings,
And this was its song, — 'I see the light;
I look on a world of beautiful things;
And flying and singing everywhere
In vain have I sought to find the air.'"

(Peloubet.)

BOOK CONCERN PROFITS

FROM the official and unofficial reports of the Book Committee meeting as published in various papers, and from private correspondence with several parties, we learn some facts of great interest pertaining to the publishing department of our church work.

The official report states that "some of the papers are published at a loss." A correspondent of ZION'S HERALD shows by actual figures that the *New York, Western* and *Central Christian Advocates* all report decreased receipts for 1897 as compared with the preceding year, that the *Northwestern* shows some increased receipts for the same period, but that all of these important papers, except the New York *Advocate*, show "a balance on the wrong side of the ledger." This is so strange and unexpected a revelation that we have been led to inquire how the losses occurred and how long they have continued. It appears that the increased cost of producing the papers that changed to the 32-page form a year ago, and the enormous expense of issuing large quantities of sample copies in canvassing for new subscribers, together with decreased receipts from advertising, are the chief causes of the results deplored. In preceding years we are assured that these papers have always made a fair return, though just what the profits have ever been the public has not been kept advised. It is our conviction that the church and ministry should have had access through all these years to the exact amount of profit or loss in connection with each official *Advocate*. Why not? The *Michigan Christian Advocate* has never hesitated to make known the truth. Frankness with our constituency has been a source of power. The official *Advocates* belong to the church and not to the officials. Every member and every preacher is interested to know the results of their publishing ventures. We in Michigan are especially interested. For many years past we have had it dinned into our ears that the "double dividends" we have been receiving are unjust. This has not come to any great extent from the publishing agents who have been conversant with all the facts, but from lesser lights. Private letters to us from members of the Book Committee have declared or hinted that the savings from the *Michigan Christian Advocate* should be thrown into the general fund and distributed *pro rata* throughout the church. They have told us that if we receive benefit from the savings (not profits) of our semi-official enterprise we should not receive benefit from the profits of the official publications. To this we have replied: Show us what the profits are on the official *Advocates* and we will consider the matter. The profits on books and requisites undisputably belong to Michigan as much as to any other section, for we are second to none in the constancy of our patronage, and so ought the profits of such general publications as the New York *Advocate* and *Epworth Herald*, for they circulate in our State as freely as anywhere. If the profits on the *Northwestern* are not to reach Michigan, show us what those profits are, so that we may know the extent of our loss. For last year it appears there were no profits, and it is our belief that the margin of profit has always been very small. The publishing policy of the official papers is so different from our own that profit is next to impossible. Indeed, had the *Michigan Christian Advocate* throughout its history followed official methods, we never could have appropriated one dollar, no, not one, for the benefit of the Conference claimants, and the probability is that the *Advocate* would have become defunct or official long ago. In saying this we do not intend to reflect upon official methods. The larger salaries paid to officials, and the larger amount paid for correspondence, may be just and proper. We will confess that in these particulars our own policy has often been a source of embarrassment to us. Yet had we pursued a different policy our superannuates would not have received their dividends, that is all. It is not our purpose to change the policy. We shall make as good a paper as we know how, better than ever if possible, manage our affairs judiciously, and if practicable turn over another good dividend to our Conference claimants next autumn.— *Michigan Christian Advocate.*

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"Twenty-Four Picked Men"

THE net gain of communicants in Methodist churches is reported to be 19 738 for 1897 as against 65,131 in 1896, and 157 586 in 1894. ZION'S HERALD asks twenty-four picked men to explain the falling off. From the answers given we select some of the reasons, greatly condensed, as follows: A subtle spirit of liberalism. Too much preaching of the fatherhood of God for the needs of wicked men. Competition and worldliness. Rationalism and the higher criticism have sterilized the seed. Too much sensationalism, vain philosophy, and selfishness. Revivalism is no longer in fashion. Cases of conversion are more carefully tested. Hard times. It costs too much to be a Methodist. Too many thoughtful and conscientious people who will not take the vows. Too much new teaching in divinity schools. Too much dependence on worn-out methods. The children are lost on account of various restrictions. Methodism is reaching its natural limits. Too much revivalist and too little pastor. The spirit of apathy. It isn't so. The bookkeeping is wrong. From these answers it appears that the symptoms are many and the causes of decline not evident. Methodism is not alone in this discovery. All churches are called to self-scrutiny and to self-judgment. — *Christian Register.*

Miss Flora Heath's Case

AN empty treasury compels me to undertake the pleasant task again of soliciting the replenishing of the fund for caring for this aged, afflicted and indigent daughter of Rev. Asa Heath, under whose labors Bishop Soule and others were converted and given to the church. Reduced by repeated misfortunes to extreme poverty, borne without any rebellion, Sister Heath was taken eight years ago from the wardship of the town into the more tender and efficient care of sympathizing readers of ZION'S HERALD, whose beneficence alone still stands as the only protection from a return to her former pitiable condition. At a charge of $8 per month our sister is comfortably cared for; and with many thanks to all who have responded so generously in the past, I want to ask once more all who can respond "In His Name" to send their contributions to

(Rev.) JOSHUA M. FROST,
Grace M. E. Church,
Bangor, Me.

—— We have been told so many times that the natives of the Hawaiian Islands, that is, the brown natives, are bitter opponents of annexation, that it is surprising to hear that Senator Cameron, of Utah, sent a trusted Mormon to the islands to learn the feelings of the natives on the subject; and that this Mormon, who knows the language thoroughly, after visiting all the three principal islands, reports that half the intelligent natives favor annexation, and that the rest, while wishing the restoration of the Queen, would prefer annexation to the continuation of the present Government. — *Independent.*

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League Prayer Meeting Topics for April

REV. MATTHIAS S. KAUFMAN, Ph. D.

The Christian Inheritance

This glowing truth throws a halo over the entire month. Inheritance! Under its brightness we are to study four topics. Christian Inheritance! How cheering! How it heartens life to walk forth in the knowledge of rich possessions already in hand, and stores of treasures to come! We may receive the lawyer's fees, but they are not inheritance; the gains of commerce may come to us, but these are not inheritance; neither are the wages of toil. No. Our inheritance is the coronet of the Prince; hence not the acquisition of toil nor the reward of merit. It is a legacy provided for us without our thought or care. Old is the thought that we are heirs of God and joint heirs with His Son, our Saviour; but how precious! Do we begin to appreciate its far-reaching significance? How exalted this relationship! It is a crown. Behold some of its jewels — the pearl of salvation (Heb. 1: 14); the emerald of promise (Heb. 6: 17); the ruby of righteousness (Heb. 11: 7); the Kohinoor of eternal life (Titus 3: 7). Sparkling, wealthy, glorious inheritance!

—

April 3 — the Preciousness of Salvation. 1 Peter 1: 18–21.

Preciousness depends upon more than one consideration. In a general way gold is usually regarded the most precious metal. Certainly the market stamps it with its highest seal. But there is another metal, a rugged, dark metal, which substantially and intrinsically has a wider value. Upon its rounds the arts and trades have mounted to their present heights. It forms a never-failing constituent of the body, and is the only metal not injurious to health. It is interesting to note that gold seems more like a gift from God, because it is often found on the surface, while iron, like knowledge, is obtained only by laborious toil. In these particulars both bear a resemblance to salvation. While a gift, it may be rejected. If received, its improved value depends upon personal effort. Each one must work out his own salvation with fear and trembling (Phil. 2: 12). Many find the gift bright and attractive enough, and seize it with alacrity; but when it comes to the persevering effort of mounting to the skies, round by round, they grow weary and despair. However, the health-inspired soul delights in both — he not only seizes the one with joy, but relishes the struggle also. He sighs not for an easy road. To him salvation as a whole is infinitely precious.

NUGGETS.

1. Salvation is precious because it is deliverance from the guilt of sin and its love.

2. It is accepted by the hand of faith, and pressed to the heart by hope of immortality.

3. It is cherished as the pearl of supreme price.

4. An unimpeachable morality is of worth to guard outward fortifications, but it is lacking in the essence of life. There is in it all the difference between dead matter and genuine vitality. Let us be awake to discern the difference. In 1873 a unique fossil slab of great scientific value was found by a German savant. Efforts were made to secure it for Germany, but like many a crowned head, Emperor William did not appreciate its worth. Prof. Vogt, hearing of this, exclaimed: "Ah! if it had only been a petrified cannon or gun instead of a bird!"

INGOTS OF IRON.

1. By ingot we mean a mass of wrought iron freed from combinations with which it might have been entangled in the mine. In thought it is applied to pure, unadulterated salvation as wrought out in the daily life. It is the salvation that saves unto the uttermost, that is faithful unto death.

2. Inconsiderate is the price we have paid to secure its benefits, but beyond computation is its actual value even to the present life. Twenty-four dollars were paid by the Dutch in 1626 for the island of Manhattan containing more than twenty thousand acres. Behold what millions have blossomed upon that small stalk! Dazzling? Yes, bewildering. Men's heads whirl, and they themselves are engulfed by such floods of dollars. Yet neither the multi-millions of Manhattan nor the riches of Crœsus bear any comparison to the preciousness of salvation.

A POSTULATE.

Salvation, embracing the whole of life, saving man to himself, to his fellowmen, to the universe, to God — saving him forever. What could be more precious? Originated in God's heart, wrought out on Calvary by Jesus Christ, carried into the soul by the Holy Spirit, it is the greatest theme of earth, the universal song of heaven. How unspeakably precious! The earth may roll on until it drops into the blazing sun, shining worlds may be extinguished as a lighted lamp goes out, but my spirit, liberated from sin, shall bear aloft throughout unclouded cycles this one enrapturing theme. Beautiful, eternal preciousness!

———

April 10 — Easter Thanksgiving and the Reasons for It. 1 Peter 1: 3,4. (Memorial Service for Deceased Members.)

"Ring, merry bells of Easter,
The wintertime is past!
The birds return to build and sing,
The flowers are here at last."

Simple-hearted peasants in the south of Ireland have an interesting tradition which to them has all the realness of a fact. On Easter morning just as the scattering mists herald the oncoming king of day, this majestic orb turns round three times and scatters a shower of radiant beams over earth and sky, after which he shines steadily forth as on lesser days. Hence in the faint twilight before the first pearly softness of approaching day, old men and children, matrons and maidens, climb the nearest hills and gaze for this wonderful manifestation of God's recognition of Eastertide. We may smile at this figment of an untutored fancy, but cannot fail to detect a beautiful thought at its root. Do not we find even in ourselves an inclination to behold in Easter morning a beauty and glory not discoverable in other days? Do not the sun's rays appear more triumphant over the darkness? Do not bird and bud assure us of a resurrection not only throughout nature's realm, but also in the realm of spiritual forces? Truly with thanksgiving would we ever hail this hope-abounding day!

REASONS.

1 That we have the assurance of resurrection founded upon the empty tomb.

2. That through this well-authenticated fact we have an incorruptible inheritance.

3. That we "are kept by the power of God through faith" unto a redemption that includes our entire being.

BULBS.

1. The broken seal of Christ's sepulchre, the heavy stone rolled away, the presence of shining, celestial visitants, all show the intervention of superhuman power.

2. Christ's first words after His resurrection were words of sympathy to a sorrowful woman.

3. Those whom Christ knew before He passed death's portal, He recognized after His victory over the grave. By name He spoke to Mary, Simon and Thomas.

4. After He arose He expressed warmer affection for them than ever before, calling them now not merely "friends," but by the more endearing name of "brethren." He identifies Himself with them in the words: "I ascend to my Father and your Father."

5. Since our Saviour was so little changed by passing through the tomb, since He knew His friends by name as before His crucifixion, and could feel for them in their troubles, how near and dear He thus becomes to us! Moreover, do not these facts encourage us to believe that He not only knows each one of us personally, but also that we shall know each other over there as really as we do here?

CHIMES.

"Ring, joyous bells of Easter,
Death hath not conquered life;
Victorious is our risen Lord,
And finished all His strife."

Is the pillar shattered, is the bud crushed, is the race lost, is the harp forever broken? No! no! The column is transferred to a nobler temple, the bulb is transplanted in a kindlier soil, the racer is crowned with fadeless laurel, the harp is attuned to eternal harmonies. This is our securely founded hope. Fine bells, ring it out to the fair sky! Let all the world know our faith. Ring! Ring!

On Easter morn Russian meets Russian with the salutation, "Christ is risen." And his friend replies, "He is risen indeed." Well may this be our cheering exclamation as we drop the rose of hope and lily of joy on the graves of our loved ones. Every flower today comes to us with a word of promise. Beautiful flower, divine messenger of peace, may your perfumed breath softly cool many a fevered heart, rent with bereavement! O lovely flowers, chant your tender assurance of an immortal reunion!

"Ring, solemn bells of earth,
With many a thrilling chord,
In sign of their triumphant life
Who now are with the Lord."

———

April 17 — The Keeping Power of God. 1 Pet. 1: 5; Deut. 33: 27; Isa. 59: 19.

Power is an invisible reality. Look about you. Can you see it? Listen! Can you hear it? Reach out your hands. Can you grasp it? Taste it? That you cannot. Smell it? No! Where is it? What is it? Hark! the thunder roars. Is that power? No, not power in itself, only an expression of power. I whirl a ball up into space, but as soon as it can overcome my puny force, it hurries back to earth to be held in the grip of a giant. This inimitable potentate seems to be lodged in matter, we say. But go the world over and you will not see him. The mind calls to hand certain

media, and through them causes tears to fall like rain from the eyes of a friend, or laughter to ripple like a hillside brook. That is power, but you cannot catch its faintest outline. Never has it let you into the secret of its abode.

All power has its source in God. Pass now from the plane of the natural and the domain of mind into the realm of the spiritual life, and there you will meet the results of power still more amazing and incomprehensible. Here we would be dazed but for the kindly leadership of faith. Taking her hand we timidly and humbly accept the benefits of the wondrous Atonement. This is all. So charmingly mysterious is it that with our limitation we can do no better than to adopt the language of the beggar, "Whereas I was blind, now I see." This miracle of grace is the joy of earth and heaven.

But were poor humanity left to this alone, the weakness of the finite man and the strength of Satan would soon envelop it again in the darkness of sin. So sound the glad note along the line of the elect host. There is a power, a matchless power, a never-failing power, a power that will keep the trusting soul in the very severest ordeals and to the very end of life's pilgrimage.

"Oh, the little birds sang east, and the little birds sang west,
And I smiled to think God's greatness
flowed around our incompleteness —
Round our restlessness, His rest."

PILLARS.

1. Our Saviour promised His followers that they should be kept by a power other than their own.

2. Without this special power salvation would come to naught.

3. Christians soon come to feel the need of a superhuman support.

4. Experience testifies to the existence of such a power.

FORTIFICATIONS.

1. The power of God will be a wall of defence.

2. It will be the power of the Spirit enthroned in our hearts.

3. It will baffle the wiles of Satan, and thwart his purposes. Not that we will be freed from temptation. Sometimes we may sin, and will always need to pray for pardon.

WARFARE.

Difficult is the struggle; fierce is the conflict; sharp and quick are Satan's darts. Evil besets on us every hand. But we are kept by power divine, and when Satan is not so bold, and has apparently slunk away, leaving us to the play of our own undisturbed natures, then it is that God's keeping power often performs for us some of its most gracious work. Pride, envy, selfishness, then receive from Him most effectual blows. He thereby keeps us from some ills, and turns us upward towards triumph, somewhat after the manner of the ancient artist with his pupil. A picture of much merit was produced by a young painter. Greatly was it admired. These encomiums puffed up his heart with vanity. Laying aside palette and brush, he sat daily before his easel admiring the product of his own genius. One morning he found his precious creation expunged from the canvas. Bitterly weeping, he demanded of his master an explanation. "I have done this for your benefit," said he. Being thus kept from idle vanity, the youthful genius produced a masterpiece of rare skill. Even more faithfully does God on the one hand keep us from evil, and on the other help us to noblest achievement.

That elect lady, Miss Willard, so recently translated, ever had unfaltering faith in God's keeping power, and believed that He chose her lot in life. One of her favorite stanzas, often on her lips, was this, —

"My bark is wafted to the strand
By breath Divine,
And on the helm there rests a hand
Other than mine."

April 24 — The Gift of Power. Acts 1: 8; 2: 1-7; 1 Peter 1: 12.

"Day divine, when in the temple,
To the first disciples came
Glory new and treasure ample,
Mighty gifts and tongues of flame!"

Next to the day of Christ's resurrection, the day of Pentecost was the greatest day that ever dawned upon mankind. It was invested with demonstrated almightiness. It opened a new era. Upon this day the Christian Church was born anew. The disciples then received that mysterious but most effectual power which all along the centuries has been the vitality of Christ's organized body on earth.

PRELIMINARY STEPS.

1. The promise of the Father, reiterated by Christ, that a new baptism of divine energy should come upon His disciples in the descent of the Holy Spirit.

2. Continued prayer and supplication for ten days, by the one hundred and twenty expectant men and women.

3. The gathering together in the city of Jerusalem of a multitude of representatives from nearly all the nations of earth to commemorate the great harvest festival in honor of the giving of the law on Sinai.

ARRIVAL.

1. It came suddenly, as if with bounding delight to engage in the glorious work assigned.

2. It appealed to the senses as well as to the inner susceptibilities. They hear a sound and see flames of fire.

3. It is recognized as that for which they have been praying and believing.

RESULTS.

1. An enduement of power, clear and unmistakable, such as they had not known before.

2. An excitement which attracted a curious crowd which soon felt peculiarly impressed.

3. The conversion of about three thousand souls, many of whom had known little concerning the new gospel.

4. A timid band of despised people transformed into a conquering host.

5. A Christian community filled with the spirit of good will and mutual helpfulness.

6. The inauguration of a spiritual movement which has been the chief factor in Christian civilization.

SPARKS.

1. Those who have received this gift of power have usually been used gloriously in bringing others to Christ.

2. It is impossible for any of us to be as effectual in any kind of Christian work as we ought to be unless this pentecostal power is ours.

3. The gift of power will manifest itself by imparting more of the gentle, tender, sympathetic, Christlike spirit, full of compassion for the lost.

4. Spirit-anointed and Spirit-filled Christians are needed now to cope with the powerful enemies of the Gospel.

KINDLING.

How shall Epworthians profit most by the recent intimations that the League is largely responsible for the apparent decline of soul-winning efficiency in Methodism? Certainly no spirit of resentment should be allowed to arise. If the accusation is untrue, we need only feel sorry for those who make it. If there is some ground for the charge, then we ought each one to examine the heart and ascertain our personal share of the responsibility. Let our zeal be kindled by such examples as may be found in the annals of successful evangelistic endeavor. Read Dr. Finney's wonderful experience. It is said that his words uttered in private conversation and forgotten by himself fell like live coals on the hearts of men and awakened a sense of guilt which would not let them rest till the blood of sprinkling was applied. At his presence, before he opened his lips, the operatives in a mill began to fall on their knees and cry for mercy, smitten by the invisible currents of divine power which went forth from him.

Another remarkable example is that of a Presbyterian layman of New Jersey, Father Carpenter, a cipher in the church until filled with the Spirit's power, when he began at once to exert a marvelous influence. Once in a stage coach, going to New York, he found six unconverted men and one believer as fellow-passengers. So effectually did he present the claims of Jesus that four were converted in the coach and the other two after reaching the city. After his death it was ascertained that more than ten thousand souls were converted through his direct instrumentality. And he was not regarded as a talented man; but he surrendered fully to the Spirit. He placed himself in such attitude to God that the Spirit's power poured into him continuously — or perhaps it is more accurate to say he was constantly indwelt by the fullness of the Spirit's personal presence.

It is my opinion that these two men were spiritually endowed beyond the possibility of many other good Christians; but there can be no doubt that all of us are capable of receiving very much larger measures of the great gift than we now possess. Does not the chief difficulty lie in our unwillingness to *pay the price?* May God help us to find the difficulty, and to be more than willing — even determined — to have it removed. Then shall we be used of Him in winning souls from sin unto righteousness.

"To bring fire on earth He came,
Kindled in some hearts it is.
Oh, that all might catch the flame,
All partake the glorious bliss!"

Providence, R. I.

Which Half is the Better Half

The housewife's duties are harder than men realize. Cleaning alone is a constant tax on her strength, a never-ended task. More than half the work of cleaning she can have done for her, if she will, and the expense will be next to nothing.

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Broadway, Providence. — One of the pleasantest and most profitable occasions of the year in this church occurred March 16, when the Social department of the Epworth League gave a reception to the new members of the church and congregation. A delightful program was given and the social hour was highly profitable. About two hundred attended.

Hebronville. — The work is prospering under the pastoral care of Rev. O. A. Farley. Two were received on probation and one by letter on Sunday, March 6. At the fourth quarterly conference the return of the pastor was unanimously requested. The year closes with an excellent interest.

Wanskuck. — There are only 27 members connected with this young church, and nine of the members have been received during this Conference year. Six have also been received on probation. Of the nine members of the board of trustees six have been appointed this year. Rev. Robert Clark has done a good work at this church, and he and the people are greatly encouraged at the outlook.

Attleboro. — A change in the financial methods has been made, and hereafter the seats in this church will be free. The amount pledged in weekly offerings is already much more than the combined amount received for pew rents and offerings during the past year. Rev. George W. Hunt has united thirty-five couples in marriage during the Conference year, the majority of them being from the State of Rhode Island. The people of Attleboro and vicinity are manifesting great interest in the coming session of our Annual Conference.

Woonsocket. — The vestry has been painted and other improvements made, which have transformed the old gloomy room into a bright, cheerful and attractive place of meeting. All the bills are paid. Rev. H. B. Cady, who has done excellent work, is unanimously desired for another year.

Conference Notes. — Bishop Vincent will conduct the devotional exercises, and each morning will address the Conference on "Paul's Letters to Timothy." Instead of the usual address to the candidates for admission into full connection, the Bishop will preach a sermon on Friday morning at 11 o'clock.

Rev. E. Benjamin Andrews, D. D., president of Brown University, will address the Conference on Thursday afternoon, his subject being, "The Public School System as an Instrumentality of Social Advance." It will be a great pleasure for the members of the Conference to hear and greet President Andrews.

A warm welcome awaits Rev. M. C. B. Mason, D. D., the colored secretary of the Freedmen's Aid and Southern Education Society.

Rev. W. T. Perrin is to be the speaker at the Epworth League anniversary, Saturday evening, April 16.

All the morning services of the Conference will be held in the Methodist Episcopal Church, and all the evening and Sunday services in Bates Opera House. NEMO.

New Bedford District

Fall River, First Church. — At the fourth quarterly conference, held March 2, the return of Rev. S. O. Benton, D. D., was requested by a unanimous and rising vote. Dr. Benton responded to the invitation with an equal cordiality, and it is to be supposed that the relation will not be disturbed, reports to the contrary notwithstanding. Sunday evening, March 13, in this church, Miss Isabelle Horton, of Chicago, associate editor of the *Deaconess Advocate*, delivered an eloquent and instructive address on deaconess work. It will be a relief to the many friends of Dr. and Mrs. Benton to learn that their daughter is making good progress toward recovery from the severe operation which she recently suffered.

Marshfield and *West Duxbury.* — The pastor and his family have been "heartily pounded" by both these churches, and by persons many of whom wore glasses and whose heads were frosted. The pastor, Rev. L. H. Massey, takes these "poundings" as expressions of good-will. Both charges have unanimously invited him to return for the second year. On the 5th of April Rev. E. F. Clark, of Plymouth, will deliver a lecture in the West Luxbury church on the "Autographs of Mother Earth." Rev. L. H. Massey, the pastor, at an early date will deliver one on "The Fruit of Ideas." Many good results have been accomplished this year; the spiritual life of the churches has made progress, additions have been made to the congregations, and some conversions are reported.

Eastham. — Rev. William Kirkby is closing a three years' pastorate with this people pleasantly and harmoniously. Owing to the condition of his wife's health he has requested an appointment off the Cape.

Provincetown, Centenary Church. — Rev. C. E. Harris, D. D., the pastor here for two years, has asked to be assigned to another field at the ensuing Conference.

Fall River, St. Paul's Church. — The annual reception and banquet of Kimball Chapter Epworth League, occurred March 9, and took the form of a "Wesley Tea," which was attended by nearly two hundred people. The League, which is the largest in the Conference, has about 150 members. The chapter had as guests Rev. A. J. Coultas, a former pastor, and Mrs. Coultas, of Providence, Rev. R. M. Wilkins and wife, of Brayton Memorial Church, Rev. H. A. Ridgway and wife, of Quarry St. Church, Rev. L. M. Flocken, of Summerfield Church, Rev. E. W. Eldridge and wife, of South Somerset, A. J. Shovelton, first vice-president of the Epworth League Union, a delegation of four members from each League in Fall River and Somerset, Mr. Robert J. Shoemaker, Mr. Charles S. Clark, Hon. William S. Greene, William E. Brightman, of Tiverton, and others. A letter was read from Dr. Benton regretting his inability to be present. Shoemaker & Clark's orchestra furnished music during the evening, and solos were rendered by members of the League. The Hon. Mr. Greene, after the banquet, was called upon by President G. W. Penniman, and made a graceful and spiritual address. The speaker of the evening, Rev. A. J. Coultas, was received with an ovation. He announced his subject as "The Social Side of the Founder of Methodism." It was an interesting and instructive address and abounded in good points. The lesson of cheerfulness in the Christian life was urged and illustrated in an inspiring manner by the speaker. Rev. Jas. H. MacDonald, pastor of the church, kept everybody in the best of humor as he talked on the bright side of the Christian life. The affair was a pronounced success. Much credit is due Mr. Herbert H. Miller, the chairman, and his efficient committee.

Taunton, Central Church. — Recently 4 persons were received into the membership by certificate and 1 on probation.

Chatham. — Hon. Marcellus Avery, who recently made munificent gifts to this church, is dead.

Sagamore. — Miss Annie S. Hough, an accomplished reader from Providence, gave an entertainment here under the auspices of the Epworth League on Monday, March 7.

Wellfleet. — Rev. F. L. Brooks, the pastor, has a unanimous invitation to return for another year. The Epworth League course has closed with much *eclat*.

West Dennis. — At the conclusion of the people's course of entertainments a resolution was

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offered by Mr. Lancaster and carried unanimously, thanking Rev. J. H. Docking for his invaluable services. Miss Abbie Cook Putnam was much enjoyed in her readings. KARL.

VERMONT CONFERENCE

St. Johnsbury District

Groton. — Rev. W. I. Todd is reported by the local papers as seriously ill. It is hoped that the reports are exaggerated, and that danger will be averted before this appears in print.

Newport. — Rev. John Thurston is reported as ill with the grippe.

Coventry. — A donation was given to the pastor, March 9, a lecture being delivered by Dr. Rowland in connection with the other festivities.

Glover. — A sugar social at this church under the auspices of the Epworth League was enlivened with the giving of quotations, the person giving the largest number of quotations receiving a prize of valuable silver plate.

Morgan. — A donation party for the benefit of Rev. Albert Gregory, the pastor, was given by his parishioners the evening of March 9.

Derby. — Pastor Chase has been ill, but is now happily convalescent. Everything is prospering here.

Barton. — The ladies of this church gave a sugar social, March 14. Dr. Rowland, of Barton Landing, delivering a lecture on that occasion. In the death of Hon. Geo. H. Blake both church and State suffer a great and irreparable loss. Mr. Blake had been for a long term of years the editor of the *Barton Monitor*, had been a member of both houses of the State Legislature, and had been elevated by his fellow citizens to many other places of responsibility and honor. The funeral services were held in the church edifice where he had so long been a devout worshiper, and were of unusual interest. The service was under the general direction of his pastor, Rev. Wm. E. Douglass, former pastors Frank W. Lewis, Alfred H. Webb and J. H. Wallace assisting in the service. Mr. Douglass spoke of Mr. Blake as a Christian and a church member; Mr. Lewis of the deceased as an editor and business man; Mr. Webb upon his character as a citizen; Lieut.-Gov. Mansur upon his services as a patriot and soldier; and Governor Grout upon his career as a statesman. Altogether it was a most impressive and tender service, and a fitting memento of one who was universally respected and honored. RETLAW.

MAINE CONFERENCE

Portland District

Portland. — Rev. Geo. D. Lindsay recently gave a lecture in the Congress Street Church on "Dimples, Bones and Wrinkles;" and Chaplain Tribou, in Pine Street Church, on the subject, "Our Navy." The Chestnut St. trustees are planning a new parsonage which they hope will be occupied for five years by Rev. Luther Freeman.

Oak Ridge. — Extensive repairs are being made upon the church, for which over $50 has been raised. The men of the congregation have given most of the labor.

Kennebunkport. — Under the wise management of Rev. H. L. Nichols a spirit of harmony prevails in this church; $275 has been raised on the parsonage debt. The people would enjoy their pastor's return for a fourth year, but he prefers a change.

South Portland. — The Christian Crusaders had a very successful campaign here. About seventy conversions are recorded. The pastor, Rev. W. F. Holmes, is carefully gathering the fruits. The spiritual awakening of the church well repaid all the toil of the workers. The Crusaders work with the pastor, preach sound Methodist doctrine, and rely upon personal work at the homes rather than upon public appeals. At the quarterly conference, held March 15, there was a nearly unanimous request for the pastor's return. Another year of equally fearless and faithful work will bring harmony and general prosperity to this difficult field.

Old Orchard. — The quarterly conference passed a unanimous vote, with a heartiness that could not be mistaken, for Rev. Francis Grovenor's return. The large class of converts at *Saco Ferry* and the new church enterprise at the *Beach* require his presence. He is greatly beloved by all who desire the prosperity of the church. The great variety of religious doctrines preached at the camp-meetings during the summer, and the efforts of so many denominations to establish themselves permanently, make this charge quite a problem. There is considerable old-time Methodism left, and a new church building will give some chance for success.

Woodfords and *East Deering.* — There have been some gains in membership upon this circuit this year. The outlook never was brighter. Nearly one thousand dollars have been expended upon improvements of church property. The return of Rev. J. R. Clifford was unanimously requested. E. O. T.

NEW ENGLAND CONFERENCE

South District

First Church, Boston. — At the fourth quarterly conference of this church, held last week, Rev. W. T. Perrin was unanimously invited to return for the next year.

Dorchester Church. — The pastor, Rev. John Galbraith, Ph. D., is unanimously invited by the fourth quarterly conference to return for another year.

Mattapan. — At the February communion 5 were received on probation, 2 into full connection, and 6 by letter. At the fourth quarterly conference, held March 13, the pastor, Rev. W. A. Mayo, was unanimously invited to return for the fourth year.

Brookline, St. Mark's. — The twenty-fifth anniversary of this church was celebrated on Sunday, March 27, and Monday, March 28. Sunday morning, the pastor, Rev. William I. Haven, preached a historical sermon, in which he gave a brief sketch of the past history of the church, alluding appreciatively to the ministers who had served the church, and in a most comprehensive and critical way characterizing the message of Methodism to all lands and to all peoples. Sunday afternoon there was an anniversary vesper service, with addresses of a congratulatory kind from Rev. Leonard K. Storrs of St. Paul's Church, Rev. Charles W. Biddle of the Universalist Church, Rev. Reuen Thomas, D. D., of the Congregational Church, Rev. T. S. Barbour of the Baptist Church, Rev. William W. Lyon of the First Parish (Unitarian) Church, and Rev. W. E. Archibald of the First Presbyterian Church. Sunday evening there was a love-feast, conducted by Presiding Elder Mansfield. Monday evening there was a quarter-centennial supper, with after-dinner toasts, music and reminiscences. This church, under Mr. Haven's wise and able leadership, is in a very encouraging condition. The congregations are steadily increasing, and the general influence upon the community is being deepened and enlarged. H.

Worcester, Grace. — Rev. W. J. Thompson recently addressed the Knights of Malta in their Temple, his subject being "Light." The "Doestrick Schule," conducted by Mr. Geo. E. Whitaker, of the English High School, was a great success and everybody wished for more.

Trinity. — Pastor Holway is finding plenty to do in arranging for the approaching Conference. Many of the former pastors of this and of other Worcester churches will be entertained by their old parishioners.

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Worcester and vicinity was held here. Rev. Louis H. Taylor, of Zion A. M. E. Church, conducted the opening exercises. Interesting and valuable papers were read by Rev. J. H. Humphrey, of Millbury, Rev. Alexander Dight, of Webster, Rev. B. F. Kingsley, of Fitchburg, and Rev. W. N. Deveneau, of Worcester. On account of the Conference the April meeting will not be held.

Park Ave. — Revival meetings are in progress. Rev. Alonzo Sanderson is assisted by Evangelist Rufus M. Taft.

Webster Square. — The Ladies' Social Circle met on the 17th at the home of Mrs. George Stearns, and as it was her birthday helped her to celebrate that. Miss Etta M. Raulings was in charge of the entertainment.

Of course our people are anxious that the present agitation for a reorganization of districts should prevail. We believe that it will be better for us and for all that several natural centres should be regarded rather than that one place, though it be Boston, be considered the pivot of everything. I need not be reminded that she is the Hub, but we people, a distance away, reflect that other localities are worthy of consideration. Trinity Church will be a good place in which to christen such a plan.

Rev. Victor Witting belongs to Worcester Methodism, although he may have a special part in the Swedish portion thereof, and all of us rejoice that he is having such a long and merited sojourn in his old Scandinavian home. A visitor, delegated to call on all the Methodist churches in the Fatherland, he is doing his work well and writes most charming letters of his reception among those Norse relatives of our. When he does come back he ought to be able to tell a long and entertaining story.

So ZION'S HERALD is to have our brother and high school teacher, Prof. George E. Whitaker, as assistant business manager. Nothing else would reconcile us to his departure. The short stay of himself and family in Worcester has served to endear them to a wide circle of friends. It will be difficult to fill his place here. QUIS.

North District

First Church, Somerville. — At the fourth quarterly conference of this church, held last week, a very satisfactory condition was developed. The expenses of the year are met, and $1,100 will be paid from the pew rents upon the indebtedness of the church. Rev. G. S. Butters, the pastor, was unanimously invited to return for the next year.

Park Square, West Somerville. — It is expected that the contemplated enlargement and repairs upon this church will be commenced at an early date. There is a hopeful feeling of prosperity in the society. Rev. Garrett Beekman, pastor.

Epworth Church, Cambridge. — Rev. C. F. Rice, D. D., closes his five years with this critical appointment very successfully. All financial responsibilities have been met, and every interest of the church has been faithfully nurtured and developed. Dr. Rice has been highly appreciated not only by the people of Epworth Church, but by the citizens at large. General and sincere regret is expressed that the time limit removes him from his church and probably from Cambridge.

Flint St., Somerville. — Great regret is expressed that the pastor, Rev. Charles Tilton, has asked to be appointed to a new charge at the end of this year. He certainly leaves a promising field for his successor, whoever may be fortunate enough to take up the work. All the expenses of this year are met in full. Liabilities of previous years amounting to $1,100 have been raised. Every benevolent collection has been taken and each increased. The church record has been thoroughly revised, and 125 names unknown or unaccounted for have been taken off. The recent fair was a success and between four and five hundred dollars was realized. The religious interest is excellent and the people are united and faithful.

Lowell Highlands. — The fourth and final year of Dr. Mudge's pastorate is closing very delightfully and successfully, with large congregations and affairs in excellent trim. The universal regret at his departure was somewhat voiced last week when the vestries were crowded to repletion with his friends both in the church and out of it, and a very elegant Elgin gold watch was presented to him as a token of the affection so heartily borne. Mrs. Mudge, whose services to the church have been invaluable in the Ladies' Aid Society and the Junior League, was also remembered by the gift of an exceedingly handsome banquet lamp. Dr. Mudge has made a very strong impression on the city outside his own denomination, as is being testified to by articles in the daily papers and by public resolutions and expressions of admiration from various quarters.

Clinton. — At the fourth quarterly conference, March 16, reports indicating a prosperous year were read. The Epworth League reported an increase of 40, the Sunday-school of 50, and the church of 79 members, including 9 by certificate and 70 received on probation. Current expenses are nearly provided for, and the benevolent collections are taken. Toward the old indebtedness and improvements on parsonage and church edifice, $1,600 has been subscribed, of which amount $1,400 has been paid in. A unanimous invitation, by rising vote, eighteen being present and all voting, was extended to the pastor, Rev. A. M. Osgood, to return for another year.

Broadway Church, Somerville. — A bazaar held in Odd Fellows' Hall on Washington's Birthday and the two following day surpassed the expectations of the workers by netting $460. Every one took hold, the decorations were beautiful, and the unanimity and good-will developed were as marked and gratifying as the financial success. It was a religious bazaar. A week of special services in which the pastor, Rev. Frederick Woods, D. D., was assisted by Revs. L. B. Bates, Chaplain Helm, E. H. Hughes, and J. W. Higgins, followed with good results. The young people's societies of the church, the Epworth Leagues and Wesleyan Guild, are faithful and efficient in church work. The Epworth League, J. C. Hazelton, president, has paid in $150 pledged to the debt on current expenses in addition to the proceeds of their table at the bazaar. The Guild, a smaller society, has also redeemed its pledge. There have been some conversions. The financial claims of the year are all met. At the last quarterly conference the pastor was invited to return, and the official board presented him with a purse of $100. G. F. Clarridge has been elected Sunday-school superintendent, and an excellent spirit prevails in the church.

East District

Crescent Beach, Revere. — The pastor, Rev. T. W. Bishop, is finishing the year, which was the limit of his engagement, very pleasantly. An unusual interest was awakened by the union meetings, beginning with the Week of Prayer, some dozen of the young people having professed conversion. The Sunday-school has been brought into a flourishing condition, and the pastor's young men's Bible class has gathered a membership of seventeen, which also meets one evening each week for mutual improvement and sociability under the name of the "Clover Club." The Epworth League averages an attendance of between sixty and seventy. The boys' "Helping Hand Society" recently cleared from an entertainment they gave $25.50, and the girls' society, by a similar means, netted $22.50. The "Ladies' Aid Society" are busy preparing for a bazaar the latter part of the month. The great influx of excursionists in the summer leaves a trail of demoralization in the community hard to overcome; but this little church is favored with the substantial friendship of two such "great hearts" as Messrs. O. H. Durrell and William H. Chadwick — the latter superintendent of Tremont Street Church Sunday-school — without whose generosity this church could not exist. H.

W. F. M. S. — The Lynn District held an enjoyable and profitable district meeting at St. Paul's Church, Lynn, March 17. Morning devotions were led by Rev. W. T. Worth, pastor of the church. This was followed by cordial words of welcome by Mrs. Worth. Reports were read from nearly all the auxiliaries on the district, showing an increase in membership and interest which was very noticeable. Much credit for this is due to Miss Danforth, who has given six addresses during the quarter. Mrs. F. H. Knight gave a helpful talk upon "Our Literature and Ways to Use It." Miss Anna Breed, of Lynn, also spoke, taking as her theme, "Methods of Increasing Membership." A memorial service for Mrs. S. L. Gracey, who was a member of South St. Church, Lynn, at the time of her death, was conducted in part by Miss A. J. Bennett, president of the auxiliary of that church.

The afternoon devotions were led by Mrs. L. W. Staples, wife of a former pastor. An interesting paper upon "How I became Interested in Missions" was read by Mrs. E. A. Gifford, of Gloucester. Miss S. E. Wait, of Peabody, reported an increase in the work among the children. The afternoon address was given by Miss M. A. Danforth before a large audience. A vote of thanks was extended to the ladies of St. Paul's auxiliary for hospitable entertainment; also to the soloists and all who helped to make the meeting a success. Special mention should be made of the music so charmingly rendered by Mrs.

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St. Clair, Mrs. Moody and Mrs. N. Fellows. An invitation for the next district meeting was received from the Prospect St. Church, Gloucester.

MRS. G. F. DURGIN, Dist. Sec.

West District

Bondsville. — The Conference year is closing very pleasantly. The current expenses are in excellent condition, and all the benevolent collections will be the largest in the history of the church. This is an especially good showing, considering the fact that during the year $800 have been paid on church and parsonage improvements. A kindergarten department has recently been established in the Sunday-school. The attendance upon the school is steadily increasing and the congregations are large. The Junior League, under the leadership of the pastor's wife, now has a membership of 54, with a large average attendance. The most harmonious relations exist between the pastor, Rev. R. E. Smith, and the people.

Easthampton. — The treasurer's report of the year's finances causes general rejoicing. The people have done nobly, both for current expenses and for the benevolences. The record, however, of spiritual work is even more inspiring. Special revival services lasting several weeks were grandly sustained. Altar services of power were held nearly every night. Revs. E. P. Herrick, F. J. Hale, N. B. Fisk, J. Wood and W. H. Dockham gave great help several nights. The chorus choir was also of much assistance. About twenty-five persons, it is hoped, have been saved or reclaimed, and many others have been led up to higher and nobler living. On March 13, 10 were received into church fellowship or baptized. Rev. E. H. Thrasher is pastor.

Monson. — The treasurer's report to the fourth quarterly conference shows the finances to be in good condition. During the year the church has been painted, $100 paid on the parsonage debt and all current expenses met. The church has responded generously to all the collections, so that the benevolences show an increase. A little more than the apportionment for missions has been paid, and $20 pledged to the missionary debt. There has been an increase both in the attendance of the Sunday-school and in its collections. The spiritual interests of the church are in a hopeful condition; 8 have been received on probation and 9 into full connection. The return of the pastor, Rev. A. R. Nichols, is desired. Mrs. Nichols is in charge of a flourishing class of ten members in the normal course of Bible study.

Russell. — The pastor, Rev. J. Hall Long, receives much praise from the newspapers in the vicinity for his boldness in publicly attacking the evil as seen in town affairs, in his pulpit on Sunday evening, March 6.

Springfield. — The good Methodists of the city are looking forward with the greatest interest to the coming of Bishop Newman, who is to spend the Sunday preceding Conference here. In the morning he will be present at the communion service at Trinity, and in the evening will preach at a union service in State St. Church. On Monday evening a reception will be tendered him by the official board of Trinity.

Trinity. — Dr. Henry Tuckley, who closes his five years' pastorate with Conference, has accepted an invitation to become the pastor of Centenary Church, Binghamton, N. Y.

St. Luke's. — The ninth anniversary of the church was celebrated on the evening of March 23. A large company filled the new social rooms. Reports were given of the various departments of church work, and all were to the highest degree encouraging. Financially and spiritually it has been a good year, and there has been a broadening in some lines of work — notably in the Sunday-school. The pastor's report showed the present membership to be 340, twenty-four of this number being probationers. During the four years of the present pastorate 140 have been received by letter and 52 on probation. During the evening Prof. E. P. St. John presented to the pastor and his wife, Rev. and Mrs. W. G. Richardson, a purse of $100 with the love and best wishes of many friends. The Sunday-school class of ladies, of which the pastor's wife, Mrs. W. G. Richardson, has for four years been the teacher, has presented her an elegant silver service as an expression of appreciation.

Central Church, Chicopee. — At the fourth quarterly conference of this church, held last week, Rev. R. E. Bisbee was unanimously invited to return next year.

Westfield, West Parish. — This charge at the coming Conference will lose its pastor, Rev. James Sutherland, who has been here five years. The people have expressed the wish that there were no time-limit. On a recent Friday evening a large company gathered at the parsonage, bringing with them a fine mantel clock, which was presented by one of the young ladies, Miss Mary Barnes, as a token of the high esteem and love of those present. After cake and ice-cream were served and a social hour enjoyed, the company bade the pastor and his family "Godspeed," with wishes for their happiness in their new field of labor.

Shelburne Falls. — Rev. H. G. Alley is finishing prosperously his fourth year as pastor of this church, and will remove at the coming Conference.

Ware. — Since last July $10,000 have been raised toward the new church, and $7,000 of this amount has been paid. The current expenses are provided for, and the benevolent collections are fully up to last year. The people are anxiously looking forward to the completion of the church. The spiritual interest is good, and all meetings are well attended. The pastor has sent out over sixty letters to friends, asking them to contribute toward a memorial window for Rev. Dr. David Sherman, who was the first pastor of the old church, Ware being also his first charge. At the fourth quarterly conference Rev. J. W. Fulton was unanimously invited to return.

North Brookfield. — The year just closing has been very prosperous in every respect. A debt of $1,400 has been paid, thus entirely clearing the church property of indebtedness. A parsonage will be built in a few months. An additional $1,000 has been received from the estate of the late Mr. Haston, making about $4,000 this Conference year, with more in prospect. Fourteen persons have been received into full connection, and fourteen new members have been admitted to the Epworth League. The League has just purchased fifty copies of "Songs for Young People" for use in the devotional meetings. At the fourth quarterly conference the pastor, Rev. N. L. Porter, was invited to return.

Athol. — Rev. E. A. Whittier, evangelist from Lawrence, held union services two weeks with the Methodist and Baptist churches, closing March 20. Rev. John H. Mansfield, the pastor, writes: "Mr. Whittier is a Baptist minister and preaches an old-fashioned evangelical doctrine. He is a thoroughly good man and impresses his congregations with the importance of the truth. He is not sensational, and is free from things that are objectionable. Many of the members of our Sunday-schools signified a desire to become Christians and several adults. A number give evidence of having found pardon. The meetings were very helpful in uplifting and encouraging the churches." R.

W. F. M. S. — The quarterly meeting of the Woman's Foreign Missionary Society of the Springfield District was held in Chicopee, Wednesday, March 16. There was no lack in sus-

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The Spring's Dainty Cotton Fabrics

There isn't a textile fabric in existence which gives so much beauty for so little money as these Cotton Dress Stuffs. They fairly breathe of summer-time. Their delicate tints and graceful floral patterns are made to harmonize with Spring flowers, and the very blossoms themselves seem entangled in the warp and woof of the exquisite weaving.

With all this, they don't cost much, and that's not a small recommendation. We have a showing in Lawns and Dimities, Percales and Organdies, which we think is the largest, the prettiest, and the cheapest you can find.

We'd like to send you Samples of them

and let you judge for yourselves.

First, here are some forty designs in PRINTED LAWNS at 7c. a yard. Floral and conventional designs, white and navy polka dots, and some stripe patterns. Fresh and pretty goods. They have never before retailed at less than 10c. a yard.

Second, 12½c. FIGURED SWISS MULLS, at 10c. a yard.
Pretty, solid colors — cream pink, light blue, maize, lavender, cardinal, navy blue, and black.

Also, SHEER LAWNS — 12½c. kind — at 10c. a yard.
In solid colors, light, summery tints, used either for gowns or for lining purposes.

FRENCH PRINTED JAVANAISE, 50c. a yard.
We have about thirty new patterns in these beautiful goods, mostly floral, patterns on white and tinted grounds. Their clear, bright, delicate hues, and the firmness, yet delicacy, of their weaving, make them almost ideal fabrics for summer dresses. The usual prices on these run from 65c. to 75c a yard. We offer these to you at 50c.

The above are only a few specials out of many. We are very strong indeed in the higher-priced Dimities and Organdies, and, in fact, in Cotton Fabrics as a whole.

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Section 241 BROADWAY NEW YORK.

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tained interest throughout the day. Chicopee auxiliary was the first auxiliary organized on the Springfield District, May 13, 1870. This was the first organization by Christian women in the Connecticut Valley for the evangelization of their heathen sisters.

We were favored with singing by Rev. R. E. Bisbee, pastor of the Chicopee Church. Master Bisbee gave an address of welcome. At the afternoon session Miss Bessie Hitchcock sang two solos. An exceedingly interesting address was given by Miss Ruth Marie Sites.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

Boston Preachers' Meeting

The Preachers' Meeting was held in Bromfield St. Church. Addresses were made by Commander Ballington Booth and wife, of the Volunteers. Mr. Booth set forth that the Volunteers have a government in accord with the spirit of the American people, and hold the Christ-inspired, Christ-taught, apostolic doctrines. They make much of the blood of Christ, and of the Holy Spirit as a person. Those who become attached to them can still retain membership in their several churches. Mrs. Booth, who has just begun to appear in public after a long and dangerous illness, spoke briefly concerning her joy in being able to resume her special work among prisoners. She is a very energetic and attractive speaker; and the evident depth of her devotion to this work, and the results of the same as set forth, are a revelation and an inspiration. She declares: "If it means lives upon the altar, if it means suffering and crucifixion, yet this prison problem shall be solved." "The key is Christ."

"In His Steps," which can be purchased in paper covers for twenty five cents — a book which searched us and lingers with us as scarcely any other that we have ever read, and which we wish might be read especially by every minister — is having a phenomenal sale, over 100,000 copies having already been sold.

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SPECIAL In order to assist all to an understanding of what a truly wonderful work this is, so that no one may miss this great opportunity, the Club will send, postage paid, to any one mentioning ZION'S HERALD, a beautiful art portfolio of copyrighted photographic views, selected from the remarkable series of 440 full page plates which so beautifully illustrate this new work. These are 8 x 10 inches in size printed from the original plates on heavy enameled paper, and are suitable for framing and home decoration. They were secured for this work at an expense of $25,000 by a special expedition sent to Palestine and the East for this sole purpose, and constitute the most remarkable collection of Bible photographs the world possesses. The Bible Club enables you to become the possessor of this remarkable Library in the most comfortable way possible.

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has never been equaled by any cheap imitation of it, and quality tells, just as blood tells.

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— In harmony with Bishop Mallalieu's ardent and ever-present interest in the Negro, he is leading a movement to secure by purchase the South Unitarian Church at the corner of Camden and Tremont Sts., this city, for the colored people who have worshiped in the church on Revere St. The edifice in question can be purchased for $40,000. At a meeting held in this church on Sunday a proposition was made that if the Negro constituency of the city would raise $10,000 by April 15, they would be able to secure the property, and an effort would be made to raise the balance, or a part of it, elsewhere. Besides Bishop Mallalieu the other clergymen present were Revs. J. W. Hamilton, J. H. Mansfield, A. B. Scales, C. A. Littlefield, L. B. Bates, John D. Pickles, W. W. Lucas, and H. G. Mitchell. Much substantial encouragement was given to this most worthy enterprise.

The Board of Bishops will hold their next semi-annual meeting in May at Albion, Michigan.

A very interesting article on the curious migratory habits of birds and fishes, by W. K. Brooks, of Johns Hopkins University, will appear in Appletons' Popular Science Monthly for April. He studies the subject from an evolutionary standpoint, and shows that this phenomenon is simply one among many illustrations of the general law that the adaptations of Nature are for the good of the species, and not primarily for the benefit of the individual.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The *New York Ledger* of March 19 has an interesting account of the growth of the oldest proprietary medicine house in the country — that of the J. C. Ayer Company of Lowell, which has just celebrated its semi-centennial jubilee by a banquet in that city, in which officers and employees and the civic dignitaries of Lowell participated. Dr. J. C. Ayer was a poor boy, and depended on his own efforts in great measure for education and sustenance. He entered the apothecary's store at Lowell in 1838, and later studied medicine and became the proprietor of a drug store, where he began his career as the manufacturer of products now known far and wide. The *Ledger* says: "It is nearly twenty years since Dr. Ayer died, but his is still the guiding spirit in the great manufacturing industry which he created, and his formulas and methods are rigidly adhered to by those who have succeeded him. The influence of such a character is shown by the affectionate remembrance in which he is held by the people of Lowell, and by all who have had any connection with the business established by him."

The General Conference of the Methodist Episcopal Church, South, commences its quadrennial session in Baltimore on May 4. We learn that the proceedings will be officially reported by Rev. William D. Bridge, of Boston, and Rev. John J. Hill, of Sewickley, Pa. The former has been official reporter of five General Conferences of our own church, and Rev. Mr. Hill was on the staff of the last two.

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It will be of interest to a large number of our readers to know that Mr. R. T. Booth, having disposed of his entire interest in Hyomei, the popular throat and lung remedy which bears his name, is now devoting all his time to making known the virtue of his Mi-o-na, the Hawaiian cure for dyspepsia.

While we have not personally tested the merits of Mr. Booth's new remedy, we are free to say that his name and position are such as will give confidence to the public. No doubt many will avail themselves of his offer to send his free booklet and trial sample of Mi-o-na. Mr. Booth's advertisement will be found in another column of this paper, and we would call particular attention to his address.

CHURCH REGISTER

Conference	Place	Time	Bishop
New York,	New York	March 30	Hurst
New York East,	Brooklyn	" 30	Mallalieu
New England,	Worcester	April 6	Newman
N. E. Southern,	Attleboro	" 13	Vincent
New Hampshire,	Dover	" 13	Newman
Troy,	Saratoga	" 20	Mallalieu
Vermont,	Springfield	" 20	Vincent
Maine,	Norway	" 20	Cranston
East Maine,	Bangor	" 27	Cranston

NEW ENGLAND CONFERENCE — RAILROAD NOTICE. — Rates of fare to Worcester and return *via* Boston & Maine R. R. are as follows: Tickets good going April 4-9 and April 11; returning, until April 13. Not good on Sunday the 10th.

Boston, $1.35; Clinton, .70; Ayer, $1; Pepperell, $1.15; Somerville Jct., $1.35; Somerville Hids., $1.35; West Somerville, $1.35; Waltham, $1.30; Weston, $1.30; Rockbottom, $1; Hudson, .92; Oakdale, .40; Barre, $1; Ware, $1.35; Bondsville, $1.60; Belchertown, $1.65; Amherst, $1.65; Northampton, $1.65. *Via* Boston. — Tapleyville, $2.15; Topsfield, $2.35; Wakefield, $1.75; Reading, $1.90; Beverly, $2.15; Gloucester, $2.35; Rockport, $2.45; Ipswich, $2 35; Newburyport, $2.50 *Via* Northampton. — Springfield, $1.65: Chicopee Jct. or Falls, $1 65; Chicopee Ctr., 1.65; Holyoke, $1.65: Easthampton, $1.65; Greenfield, $2 25; Bernardston, $2.45. *Via* Lowell and Ayer. — So. Lawrence, $1 85; No. Lawrence, $1 85; Bradford, $2 05; Haverhill, 2 05; Lowell (Mdx. or Mrk.) $1 40; North Reading, $1 80. *Via* Ayer. — West Chelmsford, $1.35; Graniteville, $1.65.

F. Willcomb.

NEW ENGLAND CONFERENCE EPWORTH LEAGUE ANNIVERSARY. — This inspiring occasion comes Tuesday evening, April 5, in Trinity Church, Worcester. Rev. A. B. Kendig, D. D., of the New York East Conference, is to make the address at 7.30. An informal reception will be held from 6 to 7 o'clock. A reception committee will receive delegates at the railroad station. It is hoped that large delegations with their banners will come from every chapter.

C. H. Talmage, Sec.

NEW ENGLAND CONFERENCE. — The annual meeting of the trustees of the New England Conference will be held in Trinity Methodist Episcopal Church, Worcester, Wednesday, April 6, at 1.30 p. m.

Geo. S. Chadbourne, Sec.

WANTED. — A young man just out of one of our schools to take charge of a circuit in the great Northwest, willing to work hard for small pay in a growing district. He must be unmarried. Address E. E. P., Zion's Herald office.

NEW ENGLAND CONFERENCE. — Examinations in all the courses will be held on Tuesday, April 5, beginning at 9 a. m., in Trinity Church, Worcester. The examinations of traveling preachers in the four years' course of study will be in writing. Examinations of candidates for admission on trial and for local deacon's and elder's orders will be oral, and will commence at 10 a. m. All candidates for admission on trial, admission into full connection, or ordination as local preachers, will meet the board of examiners on Monday, April 4, at 7.30 p. m., for examination as to the thoroughness of their knowledge of the "doctrines and discipline of the church," and as to their soundness of belief and their loyalty to our polity. All candidates will be positively required to be present at the time appointed for each examination. Those who propose to present certificates from colleges or theological schools of the church in place of examination in any study are requested to send the certificate at once to the registrar of the board. Candidates for local deacon's orders will not be required to hand in the sermons and essays of the course, but will be asked if they have read the prescribed books. Sermons, essays and syllabi should be sent as soon as finished to the examiner appointed to receive them, or if no such appointment has been made, to the chairman of the board.

The annual meeting of the board of examiners will be held at Grace Church, Worcester, Thursday, April 7, at 7.30 p. m.

C. F. Rice, Chairman,
Luther Freeman, Registrar.

— This week we present a new name — the seventh — in the list of Methodist centenarians in New England. Rev. L. H. Massey, of Marshfield, writes: "To the list of Methodist centenarians I wish to add yet another — Miss Lucy W. Delano, who lives at Duxbury, Mass. In a recent conversation with her, in her home, the writer learned from her that she was one of the first probationers out of whom the Methodist Church there was organized by Father Taylor in 1819. She has a vivid memory of the entire history of that church, which some years ago ceased to exist. Her membership is now held in my charge, at West Duxbury. She is not able to go there to church service, but still takes Zion's Herald, and calls Dr. Parkhurst her pastor. I was deeply impressed with her alertness of thought on even present day matters, and her vivacity and strength in conversation. She passed her hundredth year last fall. Her hearing is fairly good, she can see to do her own reading, and, in household matters, manages her own finances. I also sold her a copy of the Souvenir History of the New Bedford District of the Conference, in which she took a deep interest; and when I turned to Father Taylor's picture in the book and asked her if she knew that, she instantly exclaimed: 'Oh, yes! Father Taylor!' She is a most devout Methodist, and is only waiting patiently for her change to the home beyond."

The list now includes the following: Mrs. Peavy, of South Boston; Mrs. Fullerton of Jamaica Plain; Mr. Cook, of Portsmouth, R. I.; Mrs. Ellis, of Sidney, Me.; Mrs. Pinkham, of Boothbay, Me.; Mrs. Batchelder, of Peabody; and Miss Delano, of Duxbury.

EPWORTH LEAGUE — NINTH ANNIVERSARY PROGRAM — Authorized by the Board of Control, Rev. Edwin A. Schell, D. D., general secretary, has prepared the Ninth Anniversary Program, which can be obtained from Eaton & Mains, New York, or of Curts & Jennings, Cincinnati, for 5 cents, sample copy, postpaid; 100 copies, not postpaid, $1.25; 100 copies, postpaid, $1.60.

BOSTON MISSIONARY AND CHURCH EXTENSION SOCIETY. — The annual meeting will be held Monday, April 4, at 2 p. m., in Historical Room, Wesleyan Building. All contributors are members.

F. N. Upham, Sec.

NEW ENGLAND CONFERENCE. — Brethren having in their possession money taken in Church Aid Collections, will confer a great favor on me if they will send it to me before Conference.

Geo. S. Chadbourne, Treas.

EAST MAINE CONFERENCE STANDING COMMITTEES FOR 1898

Public Worship — E. H. Boynton, J. M. Frost.

Benevolent Claims — J. T. Richardson, G. E. Edgett, H. E. Foss.

Bible Cause — W. H. Dunnack, S. O. Young, N. La Marsh.

Book Concern and Church Literature — T. F. Jones, F. W. Brooks, C. W. Lowell.

Church Extension — John Tinling, L. G. March, I. H. Lidstone.

Claims, Claimants and Stewards — D. H. Tribou, I. H. W. Wharff, S. L. Hanscom, T. S. Ross, C. C. Whidden.

Education — S. A. Bender, F. W. Towle, A. J. Lockhart.

Epworth League — C. C. Whidden, C. B. Allen, M. F. Bridgham.

Freedmen's Aid and Southern Education — W. A. Meservey, B. W. Russell, A. B. Luce.

Memoirs — J. P. Simonton, J. H. Irvine, D. B. Dow.

Missions — H. W. Norton, W. W. Ogier, E. H. Boynton.

Sabbath Observance — F. E. White, T. J. Wright, J. H. Barker.

Sunday Schools and Tracts — W. F. Campbell, N. R. Pearson, G. M. Bailey.

Temperance — Robert Sutcliffe, A. E. Russell, W. T. Johnson.

Resolutions — C. L. Banghart, Charles Rogers, E. A. Carter.

Conference Relations — C. A. Plumer, A. F. Chase, John Tinling, J. A. Morelen, W. L. Brown.

General Qualifications of Candidates for the Ministry — D. H. Tribou, J. F. Haley, S. L. Hanscom, D. B. Phelan, J. M. Frost, H. E. Foss, I. H. W. Wharff, J. A. Weed, S. A. Bender.

Triers of Appeals — I. H. W. Wharff, J. P. Simonton, J. F. Haley, S. L. Hanscom, J. A. Morelen, J. W. Day.

Conference Sermon — A. J. Lockhart; alt. T. J Wright.

Com. { H. W. Norton, W. W. Ogier, E. H. Boynton.

NEW ENGLAND CONFERENCE W. F. M. S. — The Conference anniversary of the Woman's Foreign Missionary Society will be held in Trinity Church, Worcester, Saturday, April 9, at 3 p. m. Address by Miss Mary A. Danforth, of Japan. The Scranton (Pa.) *Republican* says of her address before the Conference: "It was really the most brilliant and thoroughly enjoyable feature of the entire Conference session." It is hoped a large number will avail themselves of the opportunity of hearing this eloquent speaker.

Mrs. C. H. Hanaford, Con. Sec.

NEW HAMPSHIRE CONFERENCE. — All who are pursuing the Conference course of studies, those seeking admission on trial, and those desiring to take the examination as local preachers for either deacon's or elder's orders, are requested to meet the board of examiners at the M. E. Church, Dover, promptly at 10 a. m., Tuesday, April 12.

L. D. Bragg, Registrar.

MAINE CONFERENCE. — The class of the first year will please meet the examiners in the vestry of the Norway M. E. Church on Tuesday, April 19, at 10 a. m. The members of the class will please send sermons and syllabi to respective examiners before Conference for careful examination.

Easter Vases

Beautiful Gift Pieces.

Never before had we so handsome specimens of Flower Vases for the Easter season.

On table No. 14, Street Floor, are beautiful novelties of **Easter Flower Vases,** comprising the plain blown crystal, tall, for **Lilies** and long stem Roses. Also the richly cut crystal and richly colored Cut and Gilded, also the Nuremberg glass embodying the old German castles. An extensive variety, **including all values, from the low cost to the costly specimens,** both foreign and American. Largest variety to choose from, including the choicest designs now current in London, Berlin, Paris and New York.

The **Dinner Set Department,** the **Art Pottery Rooms** and the Lamp Department were never so ample in their exhibits.

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OBITUARIES

It is not death to die —
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake in glorious repose
To spend eternal years.

It is not death to fling
Aside this sinful dust,
And rise, on strong exulting wing,
To live among the just.

Jesus, Thou Prince of Life!
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.

— *George W. Bethune.*

Symmes. — Delia E. Symmes was born in Acton, Me., Aug. 13, 1846, and died in Old Orchard, Me., Sept. 30, 1897, aged 51 years, 1 month and 17 days.

Mrs. Symmes was converted in Baldwin, Me., in 1861, when about fifteen years of age, during the pastorate of her father, Rev. J. M. Woodbury, in that charge, and united with the Methodist Episcopal Church, in which she remained a faithful and consistent member until her death.

In 1894, soon after the death of her husband, she, with her daughter, Nellie M., came to Old Orchard and made her home with her parents. Her death made a great vacancy in the home and community, and she is greatly missed by her many friends. She was a good woman, thoroughly devoted to her family and loyal to her church, a true friend and consistent Christian. During the last months of her life she suffered much, yet she displayed a great degree of patience, cheerfulness, and abiding confidence in her Saviour. The end was peace, and her rest is glorious. F. GROVENOR.

Haven. — Mrs. Mary M. Haven, the daughter of Cyrus and Hannah Everett, was born in Newton Upper Falls, May 22, 1831, and died in Hyde Park, Mass., Nov. 7, 1897.

She was married to Geo. E. Haven, June 6, 1850. She was converted at her birthplace, in the revival of 1857, during the pastorate of Rev. Zachariah Mudge, and united with the Methodist Episcopal Church. Later she was connected with Church St., Boston, and with Warren St., Roxbury. For the last eighteen years she had been identified with the Hyde Park Church. Mrs. Haven was always active in church work as far as her health would allow. For several years she was gradually failing, and as she grew weaker she was obliged to relinquish many privileges which she once enjoyed; but she always kept in intelligent and sympathetic touch with the work of the church, and to the last was able to bear responsibility. She was deeply interested in the Sunday-school, in which for years she was a teacher. At the time of her death she was active in missionary work, being an officer in both the Foreign and the Home auxiliaries of the local church. Her love for the church and her sympathy with every influence which honored her Master were deep and vital. Naturally quiet and undemonstrative, the current of her Christian life was deep, steady and strong.

In her home for more than forty-seven years of happy married life she was a devoted wife. She constantly encouraged her husband in his work when the church, recognizing his ability and devotion, called him to be class-leader and Sunday-school superintendent, and put other responsibilities upon him. Their adopted daughter received the thought and care of true motherhood. For several years three sisters of Mrs. Haven shared her home. Two of them remain. The one who some years ago preceded her to the better land was blind and largely dependent upon her care. That care was given with the greatest affection and faithfulness. Mrs. Haven leaves, also, a large circle of friends. Her sincerity, loyalty and sympathy endeared her to them more and more as years tested and ripened her friendship.

It was given to this quiet saint to triumph gloriously over the last enemy. In her last hours she commended her family, her friends, her church and herself to God in prayer. Then she sang the blessed hymns of Zion. As strength failed, the song ceased; and as sweetly as a child who goes to rest upon his mother's breast, she fell asleep in Jesus, to wake in her Father's house, and to join in the "new song" which only the redeemed can sing. F. T. POMEROY.

Welch. — Delia Welch fell asleep in Jesus in Yarmouth, Me., at the home of her nephew, Francis A. Winslow, on Jan. 25, 1898, at the age of 71 years.

Fifty years of her life were spent in God's service. Her good deeds and faithful work spoke daily for Christ. She united with the Methodist Episcopal Church, which she dearly loved, and remained steadfast, with unwavering faith in God, through months of suffering, until death. Although she had a great desire to live and work for Christ, for her to live was Christ, but to die was gain.

The funeral services were conducted by her pastor, the writer, Jan. 28. Her aged sister, the church, and many friends mourn their loss. C. A. BROOKS.

Wells. — Mrs. Louisa Fulton Wells, the beloved wife of Rev. S. Cyrus Wells, suddenly was summoned "to depart and be with Christ," Feb. 1, 1898. It was just at the close of the winter's most fearful storm when her spirit went out to be borne on angels' wings quickly through the darkness of night into the surpassing light of endless day.

Mrs. Wells was only forty years of age, hence her departure seems unusually sad. She left a devoted husband and five loving children. Seemingly she could not be spared. A little baby girl, only three days old, preceded her sweet mother by just one week to the angel land. Two other young children had been awaiting her there for some years. As daughter, sister, wife and mother it could ever be said of her, "She hath done what she could."

Her birthplace was Wallace, Nova Scotia. She was the youngest daughter of Hon. Stephen Fulton, who was prominently connected with provincial politics, being associated at one time with Sir Charles Tupper. In 1882 she married Rev. S. Cyrus Wells, and with him did faithful work in the bounds of the New Brunswick Conference on the Campbellton and Derby circuits. She knew well how to meet the many calls made upon a minister's wife. Her father's house was the itinerant preacher's home, and both tradition and training taught her her life work. For between five and six years her husband has been in Boston, unable because of somewhat impaired health to steadily keep on with his ministry. She has nobly stood by him and made a lovely home for her husband and children.

One sister — Mrs. Dr. Kempton, of Wallace, N. S. — and two brothers — Mr. A. Fulton, of Brockton, Mass., and Mr. R. M. Fulton, of Sackville, N. B. — survive of her father's family.

She made many friends, and had the power of holding them. Courtesy with her was inborn. Her religious life none could doubt. The sweetness of her memory like the ointment "fills the whole house."

The last words of Christian service were spoken by her pastor, Rev. Frederick N. Upham, of Baker Memorial Church, Boston, Feb. 4. F. N. U.

Richmond. — Nancy Knight Richmond was born in Barrington, R. I., Oct. 30, 1818, and died in New Bedford, Mass., Feb. 6, 1898.

Her home was in New Bedford from the age of seven. In early life she taught a private school. April 22, 1844, she was married to Josiah Richmond, afterward a whaling master. With him she sailed on a long voyage, was wrecked on one of the Fiji Islands, lived some time among natives recently converted from cannibalism, and in returning home circumnavigated the globe.

She believed that she was converted in early childhood. Later, when thirteen years of age, she united with Elm St. (now County St.) Church, and was one of its most efficient members for sixty-six years. Except while at sea, she was active in the Sunday-school as scholar, teacher, or primary superintendent for seventy years. The time on shipboard was improved in the education and religious training of the crew, some of whom were led to Christ. She was a worker in the New Bedford Port Society; at one time president of the Woman's Christian Association; and president of the city Dorcas Society for nine years until her death. Other charities and many cases of individual need were helped by her methodical, persistent and tender work. Others remember her motherly care, counsel and sympathy at critical periods of their lives, as well as her self-sacrificing financial aid.

In her home, where she continued with her two daughters and their families through her widowhood of nearly nine years, there was a remarkable atmosphere of confidence, affection and religion. She was pre-eminently a religious woman. All her public work and private matters she referred to God in prayer. Till two days before her death she led the morning family devotions, with particular petitions for children and grandchildren. Her private prayers sometimes continued hours into the night. Her Christian life was correspondingly strong. This strength, with her other abilities and invincible will, brought much to pass in the community and church, and sustained her activities when for years her fragile form and the infirmities of age might have justified retirement.

A week before her death she taught her Sunday-school class, urging the duty of a Christian life. Later in the week she was carried fainting from a church gathering for the furtherance of an enterprise she was preparing to aid. There was an apparent rally for a few days, a calm discussion of work and business, a readiness to depart, and then, while Christian friends were assembled for the next Sabbath morning communion service, God took her. The gates of the church swung outward for her to pass to the church triumphant just as they were opening to receive as probationers some for whose conversion she had been especially concerned. J. F. COOPER.

Deering. — A long and useful life came to its close in South Paris, Me., Feb. 5, 1898, when James Deering, familiarly called "Judge" Deering, died at his home at the

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advanced age of 99 years, 3 months, and 3 days. Mr. Deering was born in Saco, Me., Nov. 2, 1798.

He removed to South Paris in 1820, where his career in the business which he established was marked with much success. He lived to see the little cluster of houses grow to a large and prosperous village.

Mr. Deering's parents were Congregationalists, but the doctrines of that church as taught in those days did not meet his approval; so when the early Methodists came preaching "free salvation," he was at once attracted to them and early identified himself with the then weak and despised Methodists, becoming a strong moral and financial supporter of our church, although he did not make a public profession of faith until 1836, under the ministry of Rev. W. F. Farrington.

Mr. Deering was married in 1822 to Miss Eliza Moore, who had like religious training, and like Mr. Deering was early drawn to the Methodists, giving herself to Christ and joining the church when it was first formed in Paris. Mr. and Mrs. Deering lived happily together for over sixty years, when she was taken from him. One son and two daughters were born to them — Elizabeth H., William, and Mary E. The latter made her home with her father, and has cared for him in his declining years with untiring devotion.

Few men are so identified with the business, social, and religious interests of a town as was Mr. Deering with those of this place. A hearty handshake, a cheerful greeting, with a pleasant smile, drew the people with strong bands, and he had the respect of those who knew him. He was strongly attached to the church of his choice, ever loyal and true, always in his place at church until the infirmities of age prevented. He was able to be at church once during the present pastorate, and we shall not soon forget the happy, satisfied expression of his face, even though he could not hear what was said.

A good man has fallen. We miss him, but the hands that have grasped ours so many times are beckoning us up higher, beckoning to the better land.

The funeral services were held at the home, conducted by the pastor, Rev. I. A. Bean, assisted by Rev. F. C. Rogers, a former pastor and intimate friend of the family.

I. A. B.

Dunn. — Hannah M. (Higgins) Dunn was born in Standish, Me., July 21, 1847, and passed away Jan. 9, 1898.

She was married to Mr. John K. Dunn, of Buxton, Me., in June, 1865. They settled in Saccarappa, now Westbrook, where he engaged in business, and built a very comfortable home, to which many an itinerant has turned when weary to find entertainment and rest.

Mrs. Dunn had been in poor health for several months prior to the illness which proved fatal. Through it all she maintained her deep interest in the church to which she had belonged for thirty years. For three months she was a great sufferer, but with Christian grace and fortitude she battled with an unequal foe. Her Christian excellences were apparent in health, also in sickness, and wreathed the brow in death. She was a most beautiful type of a Christian wife and mother. From her lips fell no word of malice, no idle tale. The things that should not be told were by her kept locked in the secret chamber of one of the truest of hearts.

She leaves a husband, one of the kindest of men, and one daughter, Mrs. Ernest Brewer, to mourn. The home is kept sacred to the memory of her who wrought her life into it, augmenting its sacredness. Thirty years and four days previous to her death she and her husband stood at the altar of the M. E. Church, and were received into full membership. Those years were filled with an active interest in the building up of the society on substantial lines. She has gone; her bright face, cheery smile and kind words we miss. On our memories has been impressed the image of one of the truest souls we have ever known.

C. C. PHELAN.

Lake. — Dr. Hiram Lake was born in Rehoboth, Mass., Aug. 25, 1820, and died in Holliston, Mass., Feb 16, 1898.

His boyhood years were spent on the farm of his father and in the public schools of his native town. Later he attended an academy, and also a boys' school in Providence. On leaving home he became clerk in a drug store, and began the study of medicine. Afterward he entered the Cincinnati Medical College, and graduated with the degree of M. D. in 1846. In that year he came to Holliston, where he resided till his death.

He united with the Methodist Episcopal Church in April, 1849, and as long as his health permitted was an active member and a trusted official in the church. He organized the first board of health in town, and was for many years its president and secretary. He was an earnest worker in the temperance cause, and in the work of the Young Men's Christian Association. He was interested in starting and maintaining religious services in outlying districts of the town, and contributed liberally of his time and means for their support. As a physician he was successful and greatly beloved, having a large practice in this and the surrounding towns. About ten years ago his health failed, and he was obliged to relinquish the practice of his profession, remaining the rest of his life an invalid.

The pastors who served the church in the days of his activity will remember him as an earnest, faithful member, always ready to second their efforts and support them in all departments of their work. A good and true man has gone to his reward.

His body was interred in the family lot in Rehoboth. A wife and daughter survive him.

C. W. WILDER.

Boynton. — G. S. Boynton, of Holland, Vt., entered peacefully, yet triumphantly, upon his heavenly rest, March 12, 1898, in the 74th year of his age.

He had lived in Holland from his youth, and for many years on the same farm. He was a faithful member of the Methodist Episcopal Church. For many years he had been a member of the local church choir, and served as one of the stewards. He was a man of kindly disposition, and always held in high esteem by his many friends. He was a liberal contributor to all the interests of the church. His life before God and man was right, and his evidence of God's acceptance to the last was bright. He leaves a wife and one daughter, both members of the church. The daughter is acting as organist.

The funeral services were at his residence, conducted by his pastor.

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NEWS OF THE WEEK

Tuesday, March 22

— Spain determined to fight rather than sell or surrender Cuba.

— The "Amazonas" renamed the "New Orleans."

— Rev. Joseph H. Allen, a former editor of the *Christian Examiner* and the *Unitarian Review*, also of the Allen and Greenough series of text-books, and the author of several volumes on church history, dies in Cambridge, at the age of 78.

— Civil Engineer Endicott nominated chief of the Bureau of Yards and Docks, Navy Department.

— Forty-seven warships being built for Japan in various countries.

— Two thousand tons of corn meal and 200 tons of bacon to be dispatched to Cuba; 205,000 persons destitute on the island.

— The House passes the relief bill for the survivors and heirs of the victims of the "Maine."

Wednesday, March 23

— Bark "Helen W. Almy," *en route* to Alaska from San Francisco, found bottom up; 40 lives supposed to be lost.

— The Panama Railroad laborers at Colon strike for $2 a day.

— Bank frauds amounting to $300,000 in St. Paul discovered; Government clerks connected with Mississippi River improvements suspected.

— The naval auxiliary board recommends the purchase of the Morgan Line steamship "Chalmette," to be used as a repair vessel.

— The Massachusetts House passes a bill prohibiting the manufacture and sale of cigarettes within the State.

Thursday, March 24

— The monitors "Terror" and "Puritan" ordered to Key West.

— The Primary bill passes the New York Legislature.

— Fighting in the Soudan between cavalry forces of the British and the Dervishes.

— Arrangements made to transfer twenty-two revenue cutters to the Navy.

— Serious freshets on the Ohio, Alleghany and Monongahela rivers; great destruction of property with loss of life.

— Miss Clara Barton leaves Havana to return to this country.

— Important conferences held between the leaders of both parties in Congress and the President.

— Train robbers on a Southern Pacific train blow up an express safe and get $30,000.

Friday, March 25

— Spain's torpedo flotilla leaves the Canary Islands for Porto Rico.

— The body of Lieut. Jenkins, one of the two officers lost in the "Maine," recovered from the wreck.

— Port Arthur and Talien-wan leased to Russia for twenty-five years; railroad rights conceded.

— The report of the "Maine" court of inquiry reaches Washington.

— The battleships "Kearsarge" and "Kentucky" launched at Newport News, Va.

— Admiral Sicard granted "leave" on account of his health; Capt. Sampson ordered to command the squadron at Key West.

— During last week 1,259 deaths occurred from the plague.

— The Bank of Spain to lend the Spanish Government 200,000,000 pesetas.

Saturday, March 26

— Two long Cabinet meetings held over the "Maine" report; the text of the board's finding cabled, with instructions, to Minister Woodford at Madrid.

— Orders given to paint our warships black.

— Eight revenue cutters ordered to Norfolk navy yard for conversion into gunboats and torpedo boats.

— The tombs of Set, the god of evil, and of Horus, the sun-god, discovered at Abydos, Egypt, in the same necropolis with that of Osiris; the mummy of King Amenophis II. (1449 B. C.) discovered near Thebes.

— An $8,000,000 Pension deficiency reported.

— James Payn, the well-known English journalist and novelist, is dead.

— A new 23-knot torpedo boat purchased for this Government in Germany.

— Cashier Hopkins of the People's Bank, Philadelphia, commits suicide on learning of the failure of the Guarantors' Finance Company to which he had loaned $600,000 of the bank's funds on worthless security.

— The height of buildings in Chicago hereafter to be limited to ten stories, or 130 feet.

Monday, March 28

— The crew of the seal fishery steamer "Greenland," while hunting seals in Bay de Verde, N. F., on ice floes, struck by a storm; 48 men lost; many frost-bitten.

— The Auxiliary Naval Board in New York adds about a dozen stanch vessels to the Navy.

— The British fleet in Hong Kong to be mobilized.

— The report of the "Maine" court of inquiry sent to Congress, with a message from the President.

— In the Spanish elections Sagasta's party wins; the Premier estimates that he has secured 300 of the 432 seats in the Chamber of Deputies.

— A report that England backs down, and will no longer resist the partition of China.

— Mrs. Delia Stewart Parnell, mother of the late Charles S. Parnell, the Irish leader, dies in Ireland.

— Congressman John Simpkins of this State dies suddenly in Washington.

— Ten inches of snow in Nebraska, followed by zero weather.

One of the beautiful features of the Easter season is the taste for flowers, which has of late taxed the china and glass merchants to supply suitable vases and holders, and the late importations of Jones, McDuffee & Stratton show to what an extent the fashion prevails.

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